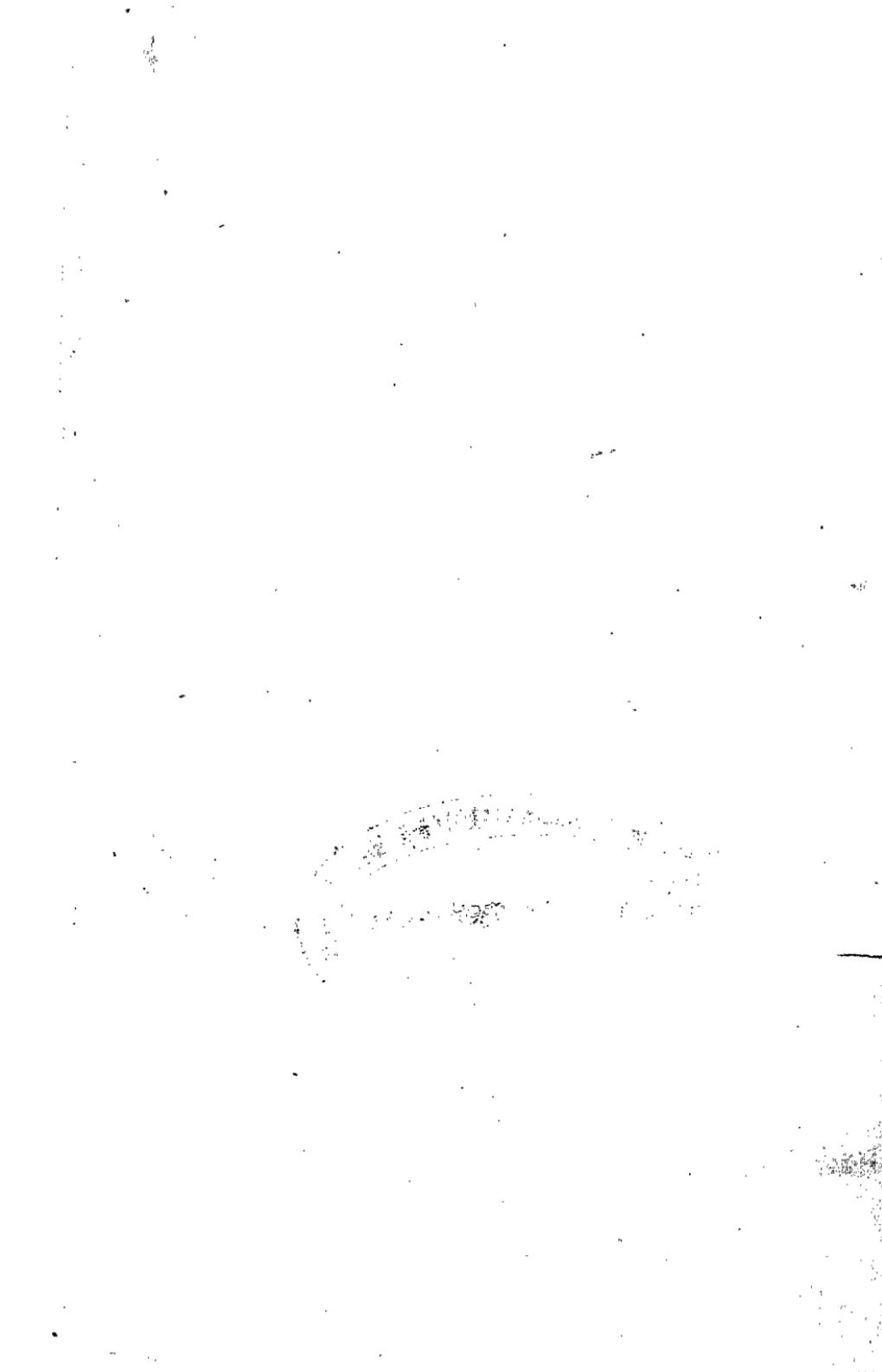


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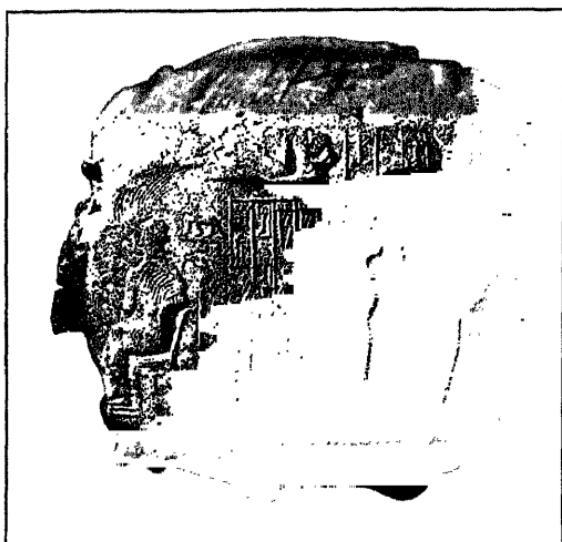




THE BABYLONIAN TABLETS OF THE  
BERENS COLLECTION

(190)

Half-tone reproduction of the clay bulla  
(No. 28. pp. 27-31).



1. The cylinder-seal of Dada, one of King Dungi's scribes  
(above, on the ridge, is a portion of 2. below).



2. The cylinder-seal of the scribes <sup>A</sup>-zida.

Asiatic Society Monographs

VOL. XVI



THE  
BABYLONIAN TABLETS  
OF THE  
BERENS COLLECTION

BY

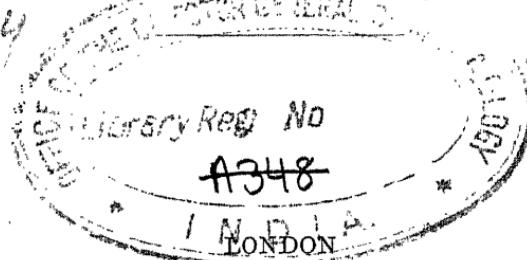
THEOPHILUS G. PINCHES, LL.D., M.R.A.S.

LATE OF THE BRITISH MUSEUM; READER IN ASSYRIAN AT UNIVERSITY  
COLLEGE, LONDON

19974

WITH COPIES OF TEXTS AND SEALS

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## FOREWORD

NOTWITHSTANDING that a large number of the temple-records found at Tel-Loh has been published, and that they are mainly texts of but little importance, certain minor historical details, Sumerian linguistic data, and information bearing upon Babylonian manners, customs, and religious beliefs, require that as many of these seemingly worthless documents as is possible should be reproduced. On this account I need not ask the indulgence of the student for the present issue of a further instalment of these inscriptions from the old site of Lagas and elsewhere. Their contents, and the interesting cylinder-seals with which some of them are impressed, will be their justification for claiming his attention, as they have claimed mine and, in the first place, that of the owner.

As these records have all been acquired from dealers, it is only by internal evidence that their provenance is known; but there is no doubt that Nos. 1-93 were inscribed at Lagas. The later Semitic documents (Nos. 94-9) possibly came from Sippar; Nos. 100-2 are of more doubtful origin, whilst the latest of all, Nos. 103-11, were apparently all excavated at Borsippa, the city whose great temple-tower has long passed as the traditional Tower of Babel, and which was known to the Babylonians as "the second Babylon", though this name seems never to have been given to it officially.

Something has still to be learned about the oblong bead-like clay records bearing the name of king Uru-ka-gina (Nos. 1-6), and also the small but carefully-written dateless inscriptions which follow (7-13). With regard to the tablets of the dynasty of Ur (reigns of Dungi to Ibē-Sin), it is to be noted that three (Nos. 19-21) have colophon-dates which are by no means common, and that the remainder of the dated texts are fairly representative. The rarity of the dates of the earlier portion of Dungi's reign implies that at that time the temples of Lagas

had not attained the influence and renown which fell to their lot afterwards, and lasted until the reign of his great-grandson, Ibē-Sin. It would be well, if more tablets with this king's earlier colophon-dates could be published, and the same may be said with regard to those belonging to the time of his father, Sur-Engur, which are so rare as to be practically non-existent. Nothing can be done, however, until the war now raging in both East and West comes to an end, and excavations are resumed in the Tigris and Euphrates valley.

The value of these documents is greatly increased when (like Nos. 26, 29, 31, 38, etc.) they have cylinder-impressions; and envelopes (see Nos. 44, 60, 63, etc.) often add to their importance. Nevertheless, even tablets unprovided with any of the above-named advantages are often far from being devoid of interest—indeed, even the monotonous lists of drink, food, and oil (see Nos. 16, 17, 42, 49, 77, etc.) have their value, indicating, as they do, the intercourse which was maintained four thousand years ago between the various trade and religious centres of the ancient Babylonian East. Among the cities mentioned in these inscriptions are Adamdun, Anšan in Elam, Nippur, Sabu<sup>m</sup> (a Semitic state), Susa, Tahtahani, Ur (of the Chaldees), and some others, which were all in seemingly regular communication with Lagas, and testify to the importance which that state had attained. The journeys to which these inscriptions bear witness seem to have been, in a sense, the forerunners of the later postal systems of that district. Noteworthy is No. 79, which has the name of a viceroy of Sabu<sup>m</sup>, namely, Šelibu<sup>m</sup>, "the fox," a name also found at a later date.

During the Sumerian period the majority of the names are non-Semitic, but a few Semitic names occur, and have been generally indicated in the lists appended. Those which are doubtful are regarded for the present as Sumerian. In many cases the names, whether Sumerian or Akkadian (Semitic), have a theological value, and on this account a list of the names of deities found therein has been added. Among these deities are such well-known names as Addu of Hadad; Dumu-zi(da) or

Tammuz; Enlilla, the Ellinos of Damascius; Enzu, Zuen, or Sin (cf. No. 99, l. 5), the first component of the name of Sennacherib; Istar, the original of the west-Semitic Ashloreth; Nebo, the god of writing, trade, and commerce, etc. To these may be added various others not referred to in non-Euphratean literature, among which may be mentioned Babbar or Utu, the sun-god; Bau or Damu, the mother-goddess; Kusku, the god of gold; Narua, the god of carved stone (sculpture, inscriptions, etc.); with many others. Of special interest is that name of the Semitic period given in the first two lines of No. 101 (see pp. 125 ff.), *Yawam-ilu*, "Jahwah is God," which Fried. Delitzsch had already recognized in texts of about the date of the tablet in question under a somewhat shorter form, implying, perhaps, west-Semitic influence.

Naturally there are many doubtful readings in these inscriptions, but as our knowledge of them increases, greater certainty may be expected. One noteworthy case is that of the divine name which I have read *Agar(a)*. This is based on two passages, one being in an unbaked Babylonian syllabary excavated by Mr. Rassam (*Cuneiform Texts*, pt. xii, pl. 26, l. 36), and the other No. 78 of the present collection (see pp. 90, 91). In the former, if my reading be correct, (→)  is explained as *Agar*, and translated by the Semitic Babylonian *ugaru*, one of the words for "field"—the divine ideograph consists of the sign for "green" within that for "enclosure". The second passage (that in the present work) supports this, for in ll. 12, 13 of the tablet referred to we have the name *Agar-ra-kam*, where the first element is supplied with the phonetic complement or lengthening *ra*, and testifies that the final radical was *r*. As *Agara-kam* may be translated "Agara planteth", his domain was probably that which would be assigned to the "god of the field".

Another instance of uncertainty is that presented by the city-name *Umma*. This is the generally-adopted reading of the signs *Giš-uh*, but the first character of the line (*Cuneiform*

*Texts*, xii, 28, 5b) is far from being certain. My first reading (*Western Asia Inscriptions*, v, 22, 4a, b), was Šit-ma; Meissner (*Seltene Ideogramme*) suggests Al-ma; whilst an examination of the tablet which I made a few months ago revealed traces which suggest  Šir-ma. An earlier reading, in which I thought I saw Il-ma, is probably worthless.

If objection be made that I ought to have avoided such an uncertain transcription as *Umma*, and adopted that indicated as correct by the modern name—that is to say, *Gi-uhā*, from which the Arabic *Jokha* seems to have come—I admit its justice. I would, however, plead that the reading *Umma* had been put forward with considerable confidence, and it was only when I collated the syllabary again that I realized it was not more certain than my first reading of Šitma. Nevertheless, *Umma* may be correct.

From indications in the tablets of this period, and from the occurrence of the name of king *Bi-Enzuna* (*Bi-Zuenna*), it is very probable that the name of Dungi's grandson was not pronounced *Gimil-Sin*, but Šu-Sin. The latter has therefore been adopted in this work (see Nos. 43–60). The meaning of both the Sumerian and the Semitic forms would be “He of the god Sin”.

Šu in Sumerian names is probably an entirely different word.

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*(From Photographs and Sketches by the Author)*

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# THE BABYLONIAN TABLETS OF THE BERENS COLLECTION

BY T. G. PINCHES, M.R.A.S.

1-6

**A**MONG the tablets of the oldest period from Tel-loh are certain inscriptions on oblong pieces of clay which may be described as rough beads, pointed at each end, and pierced by a hole for a cord. In the Berens Collection are six such objects, varying in size from 38 to 51 mm. in length by 28 to 38·5 mm. in greatest diameter. The writing is large and sometimes rough, but is generally clear, as in the case of most documents of the early age of Uru-ka-gina, whose name they bear.

An object of this class has already been published by me in the first volume of the *Amherst Tablets*, p. 14, with a suggested translation. These inscriptions are always identical with the exception of the second and third lines, which are therefore, in all probability, names, as their forms suggest, though the third line may in some cases give the title of an official. In the publication in question I have regarded the first line as meaning "the lord of the fortification", but probably "garrison" would be better, in which case the transliteration and translation of these texts should be as follows:—

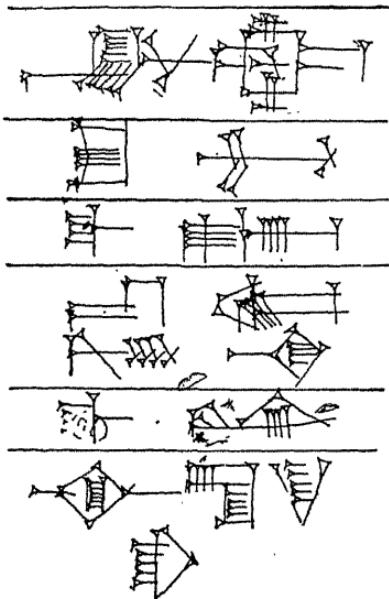
1.	2.	3.
<i>En nu-badu</i>	<i>En nu-bada</i>	<i>En nu-badu</i>
<i>Zaga-mu</i>	<i>Amar-d. Kiski</i>	<i>Sur-d. Nin-X<sup>1</sup></i>
<i>gal-un</i>	<i>paSur-du</i>	<i>paDun-barā</i>
<i>Uru-ka-</i>	<i>Uru-ka-</i>	<i>Uru-ka-</i>
<i>gi-na</i>	<i>gi-na</i>	<i>gi-na</i>
<i>lugal</i>	<i>lugal</i>	<i>lugal</i>
<i>Sir- la ki</i>	<i>Sir- lu ki</i>	<i>Sir- la ki</i>
<i>pur-</i> <sup>2</sup>	<i>pur-</i>	<i>pur- mu ia</i>

<sup>1</sup> *Izin* with *la* inside.

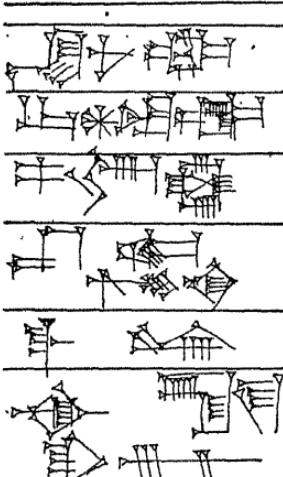
<sup>2</sup> The true order in each case is *Sir-pur-laki*.

CLAY LABELS IN THE POSSESSION OF RANDOLPH  
BERENS, ESQ.

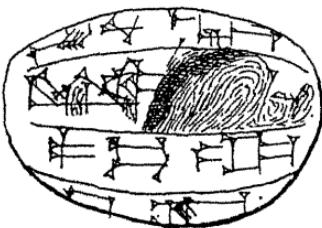
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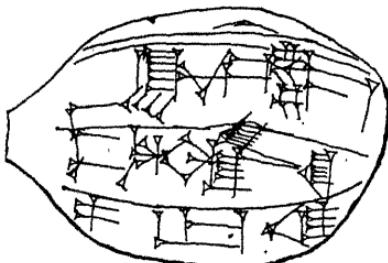
BERENS 3



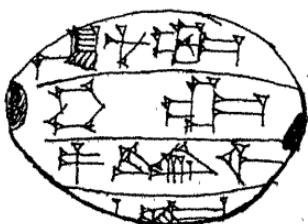
BERENS 4



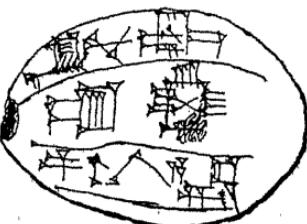
BERENS 2



BERENS 5



BERENS 6



1.	2.	3.
The lord of the garrison, Zagamu, the general, Uru-ka-gina, king of Lagaš.	The lord of the garrison, Amar-Kis, the official Sur-du, Uru-ka-gina, king of Lagaš.	The lord of the garrison, Sur Nin-X, <sup>1</sup> the official Dun-barā, Uru-ka-gina, king of Lagaš. Year 5.
4.	5.	6.
<i>En nu-bada</i>	<i>En nu-bada</i>	<i>En nu-bada</i>
<i>Lu-ka- . . .</i>	<i>Amar-izin</i>	<i>Mesi-barā</i>
<i>paAmar-izin</i>	<i>paLu-igi</i>	<i>paLu-a(?)-mah(?)</i>
<i>Uru-ka- gi-na</i>	<i>Uru-ka- gi-na</i>	<i>Uru-ka-gi- na</i>
<i>lugal</i>	<i>lugal</i>	<i>lugal</i>
<i>Sir-la-pur ki</i>	<i>Sir-la ki</i>	<i>Sir-la ki</i>
	<i>pur-</i>	<i>pur-</i>
The lord of the garrison, Lu-ka . . . the official Amar-izin, Uru-ka-gina, king of Lagaš.	The lord of the garrison, Amar-izin, the official Lu-igi, Uru-ka-gina, king of Lagaš.	The lord of the garrison, Mesi-barā, the official Lu-amah(?) Uru-ka-gina, king of Lagaš.

What the inscriptions on these bead-like objects refer to, and how they are to be understood, is uncertain. That they are addresses is not improbable, but they may be also simply indications of possession. They would in that case merely state that the objects—bags, in all probability—to which they were attached were the property of the chief of some garrison (whose name is given in the second line), that he had either a second in command (No. 1) or

<sup>1</sup> *Izin* with *la* inside.

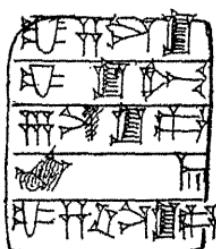
a secretary, or the like (Nos. 2-6), and that the king was Uru-ka-gina, ruler of Lagas. It is noteworthy that Amar-izin, the official mentioned in No. 4, appears as the chief personage in No. 5, suggesting a case of promotion. No. 3 has an indication of the year in the final horizontal wedge crossed by five slanting ones (as shown by Colonel Allotte de la Fuÿe). This chronological indication is absent in the case of the other five objects of this class.

The character represented by X in No. 3, l. 2, is equivalent to the rare Assyrian  in *Cuneiform Texts*, xi, pl. 35 (76-4-13, 1, l. 6), and was there originally preceded by , *udu*. Both the pronunciation and the meaning, however, are broken away. It may be asked whether this combined group may not be a variant of  with , *lal*, inside. If this be the case the name might be read *Sur-Nin-asila*, the deity *Nin-asila* being possibly "the lord of joyous festivity", or the like.

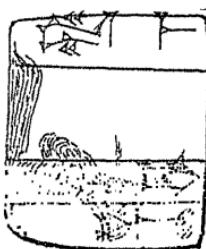
7 (1b). No date.

An unbaked clay tablet, 27 mm. high by 24 mm. wide; obverse five, reverse three lines of writing with a space between the first and second. Neatly made and well written, but somewhat damaged on the reverse.

Obverse



Reverse



Transcription.—(1) *Ušu lima qa zida* (2) *niš qa zida* *gu* (3) *ds qa zida kala* (4) *na-me* (5) *niš lima šuššan qa* *zida kala* (reverse 1) *rim-me*.

(2) [zi]-ga (3) *nangara*.

Translation.—34 *qa* of meal, 20 *qa* of *gu*-meal, 6 *qa* of fine (?) meal (for the work-)men; 24½ *qa* of fine (?) meal (for) the couriers.

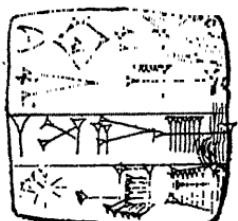
Taken away (by) the carpenter.

This text is characteristic of the period and class to which it belongs. The supplies of meal were apparently for the food of the men referred to, but what was their occupation is not stated. By meal (l. 1), in all probability, wheat-meal may be understood. The *gu*-meal (l. 2) has still to be identified. That *kalu*-meal was something superior may be surmised from lines 5 and 6, where the quantity for the couriers is given—these had fine (?) meal only, no ordinary, and no *gu*-meal. The carpenter who received the supplies on behalf of the others may have been the chief of the gang. Later on the amounts allotted to each man was stated—so many *qa* each. This and the two following texts are apparently of the period represented in *Amherst Tablets*, vol. i, by Nos. 4–15, which seemingly belong to M. Fr. Thureau-Dangin's third and fourth series (see the notice of his *Recueil de Tablettes*, JRAS., 1904, pp. 337 ff.). No. 3c, below, seems to be of a similar nature. The date of this and the following tablets is about 2600 B.C.

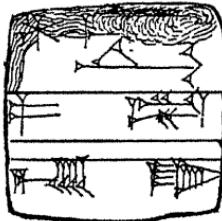
8 (1c). No date.

Unbaked clay tablet, 27 mm. high by 26 mm. wide; obverse four lines of writing in three "cases", reverse the same, with a small space between the third and fourth.

Obverse



Reverse



(1-2) *Aš di-eš zul-nun* (3) *gi qa zal-nun* (4) *d. En-zu*  
(reverse, 5-6) *d. . . . -uru*, (7) *pu-rim*.

(8) *Zi-ga*.

Translation.—1 jar of butter, 1 *qa* of butter, (for) the god Sin.

(reverse) . . . *-uru*, the courier.

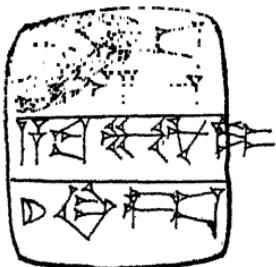
Taken away.

Butter would seem to have been delivered both by measure and by weight. Both items apparently formed an offering to Sin (the moon-god), carried to his temple by the courier named.

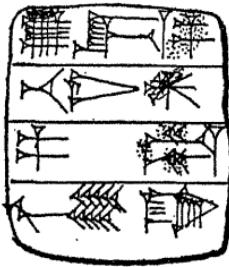
9 (2c). No date.

Unbaked clay tablet, 29.5 mm. high by 26 mm. wide; obverse four lines of writing in three cases, reverse four lines in four cases.

Obverse



Reverse



(1, 2) *[Aš di]-eš [zal]-nun* (3) *A-ba-mu nu-bandu*  
(4) *aš di-eš* (Rev. 5) *u-da-pa* (6) *Be-li-llu* (7) *pa-rim*  
(8) *zi-ga*.

(1, 2) [1 jar (of) [but]ter (3) Abamu the steward;  
(4) 1 jar (Rev. 5) of *udapa*, (6) Bēli-llu, (7) the courier,  
(8) has taken away.

Though the first two lines are damaged at the beginning the restoration may be regarded as practically certain (cf. l. 4 and No. 8, l. 1).

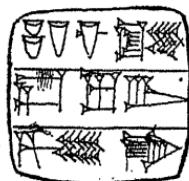
The nature of the substance designated by *udapa* is unknown. Perhaps *šam taħad* (from the Semitic), "the luxuriant herb," is a possible reading and rendering.

Though the name *Abamu* ("my patriarch," or the like) is Sumerian, the second name (in line 6), *Beli-ilu*, "my lord is God," is Semitic, and testifies again to the presence of Semites in Babylonia at an exceedingly early period. As there is no double line, this latter person was possibly the courier who took charge of the *udapa*. Date about 2600 B.C.

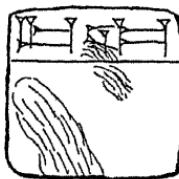
10 (3c). No date.

An unbaked clay tablet, 22 mm. high by 21.7 mm. wide; obverse three lines of writing in three cases, reverse one in one case.

Obverse



Reverse



(1) *Eš šuš u qu zida še* (2) *ga-udu-ur* (3) *zi-gu* (4) *Ur-sag* (or *Guťu*).

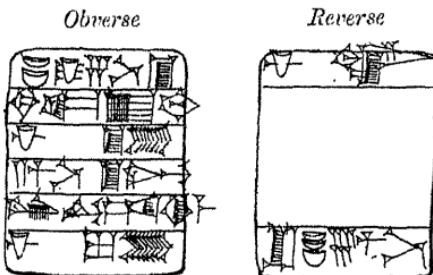
190 *qa* of barley-meal (for) the shearing-house, taken away (by or for) *Ursag* (or *Guťu*).

*Še* is regarded as standing for "barley", generally used as cattle-food. For *ga-udu-ur*, "house of sheep cutting," see Langdon, *Archives of Drehem*, p. 12.

The meaning of the name *Ursag* is "noble", or the like, hence, to all appearance, "leader," "warrior." It is Semiticized as *Uršānu* (for *uršangu* = *uršayu*). Of this the Sumerian *Guťu* is a synonym.

11 (4c). No date.

Unbaked; 26.5 mm. high, 21 mm. wide; obverse six lines of writing in six cases, reverse two lines in two cases, with a wide space between. Colour grey.



*Mina šuš ušu-ia qa zida (2) sa-dug éa-kam (3) ú-qa zida še (4) mina-bar qa zida gu (5) Lu-Uriki-we (6) ú-qa udu še (reverse) ú-qa anšu.*

*Šu-nigin ušu-šuš imina-bar qu.*

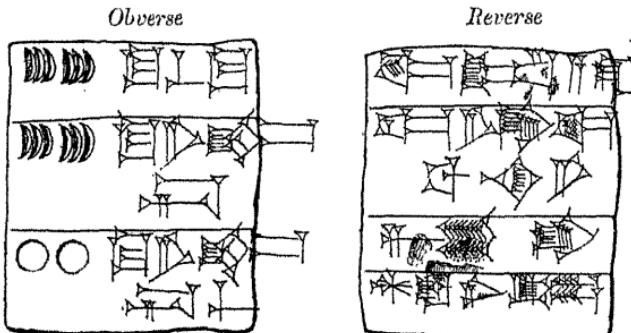
155 *qa* of meal, the offering (for) the temple ; 10 *qa* of barley-meal, 2½ *qa* of *gu*-meal (for) the Urites ; 10 *qa* (for) the barley(-fed) sheep ; 10 *qa* (for) the asses.

Total: 187½ *qa*.

The Urites were people of Ur (of the Chaldees), now Mugheir.

12 (5c). No date.

Unbaked ; 34 mm. high by 30 mm. wide ; obverse five lines of writing in three cases, reverse five lines in four cases. Colour grey.



*aš tug bara ge (2-3) aš tug lamhuš nitul (4-5) niš tug lamhuš uš-bar (reverse 1) Gu-de-a-ra (2-3) sag nig-ga-ka ba-na-gar (4) zi-ga (5) d. Akara (?)-ni-šaga.*

6 dyed princely garments ; 6 men's cloaks, 20 weavers' cloaks, for Gudea, the chief of the storehouse has had made. Akara (?)-nisaga has taken (them) away.

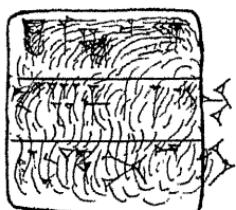
As these garments are generally named in the order of their importance or value, 𒂗 at the end of line 1 has been regarded as having its meaning of "lord", or the like. *Tug-barā* is translated *šubat elūti* (or *elīti*), "garment of exaltation," and *šubat ērišti*, possibly "robe of desire" = "desirable garment". The *lamhūš* garment was apparently a kind of cloak, and was worn by people of all classes, including the king. The *lamhūš-nital* is rendered in Babylonian as *śidinnu* (see my correction of "Cuneiform Inscriptions of Western Asia", v, 14, 50d, in the *Zeitschrift für Keilschriftforschung*, ii, 265). Muss-Arnolt reads *sudinnu*, and compares the *satinnu* of the Tel-al-Amarna tablets, which Schwally, *Idioticon*, 121-2, compares with the Targum סְדִין.

Whether the Gudea of this tablet be the well-known ruler of Lagaš is uncertain—the fact that these robes were made for his household implies that he was a person of importance. It is noteworthy that the carrier (if he may be so called) bears a name combined with that of the god of Jokha, suggesting that the tablet may have come from that site.

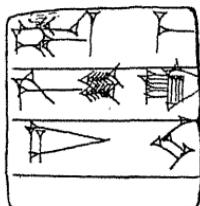
### 13 (6c). No date.

Unbaked; 25.5 mm. high by 23.5 mm. wide; obverse three practically defaced lines in three cases, reverse three perfect lines in three cases. Colour grey.

Obverse



Reverse



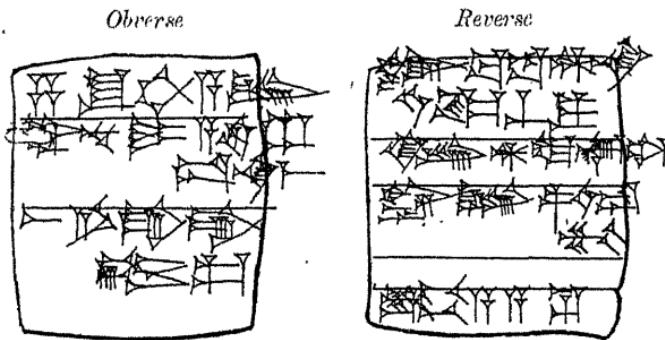
(1) *Gi šuš-lal-lama gur še* (2) *u ia qa zida-gu* (3) *niš qa-lal-gi zida . . -na* (rev. 1) *rim-me* (2) *zi-ga* (3) *Ni-sig.*

56 *gur* of barley-meal; 15 *qa* of *gu*-meal; 19 *gur* of . . . meal (for) the couriers. Taken by Nisig.

The transcription and translation of the obverse is nothing more than an attempt to indicate the possible nature of its contents. A similar text is that of No. 7, above, p. 4.

14 (8c). No year.

Unbaked; 29.2 mm. high by 26 mm. wide; obverse five lines in three cases, reverse six lines in four cases. Colour grey.



(1) *Lama dug-hi-a lugala* (2-3) *gir nu-banda a-šag nigin gin-na-me* (4-5) *Aš gar ga-ga-tum gur* (6) *gir Ba-ba-an-na* (7) *zubar-ku* (8) *ki Lu-d.Nin-šaha-ta* (9) *gir Lugal-sig-ēa-mu*.

(10) *Iti Amar-a-a-si.*

4 royal garments have gone to the superintendent of the enclosed field, (and) 1 *gur* of *gagatum*-food—certifier: Babanna the accountant(?). From Lu-Nin-šah through *Lugal-sig-ēa-mu*.

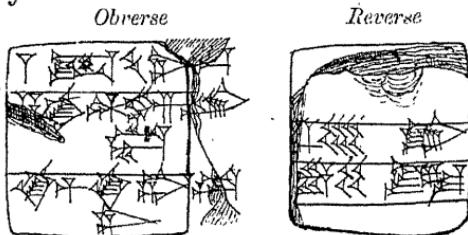
Month Amar-aasi.

The first character of the second line (*gir*) seems to be erased, and has therefore not been translated.

The *zubar-ku* was evidently an official who had to do with payments in kind, etc., as is indicated by Berens No. 12 (p. 8). He had to do with the transfer of property, etc.

## 15 (9c). No year.

Unbaked; 23 mm. high by 20.5 mm. wide; obverse five lines in three cases, reverse two lines in two cases. Colour grey.



(1) *Gi á-gam zul-giš* (2-3) *A-mur-d. Addu lu-kirim*  
(4-5) *Ki-maš(ki)-tu gin-ni.*

(6) *Zi-ga* (7) *iti Dim-kua.*

1 measure of sesame-oil, Amur-Addu the courier.  
Brought from Kimaš.

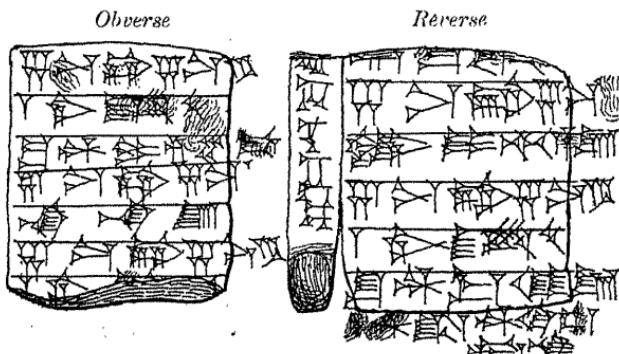
Removed (in) the month Dim-kua.

Kimaš is supposed to be the district on the south-west of Babylonia.

(The tablet has been broken flakewise. In the drawing the crack is visible on the right-hand edge of the obverse and the left-hand edge and upper part of the reverse.)

## 16 (10c). No year.

Upper half (looking at the obverse) unbaked, 32.5 mm. high by 27 wide; obverse seven lines of writing, reverse and edge below eight lines, left-hand edge one line. Colour grey.



(1) *Ia qu kaš, iu qu gar, (2) gi zal á-gam, (3) Šu-Dumu-zi-da (?)*, (4) *Ia qu kaš, ia qu gar, (5) Na-na sukkal, (6) ia qu kaš, ia qu gar, (7) gi zal á-gam, . . .*

(1) *È (?)-šu (?)-ba (?)-ti (?)*, (2) *Ia qu kaš, ia qu gar* (3) *gir I-ti-a sukkal*. (4) *Ia qu kaš, ia qu gar, (5) gi zal á-gam (6) Šu-d.Ma-mi, sukkal, (7) An-šu-an-ki-ta (8) gin-na*.

(Left-hand edge): *[Iti] Izin-d.Ba-u.*

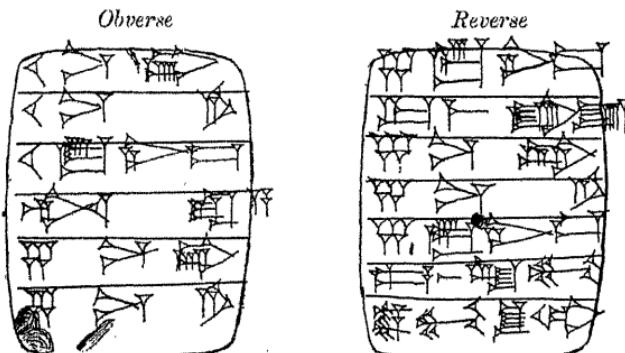
5 *qu* of drink, 5 *qu* of food, 1 measure of oil, Šu-Dumu-zida. 5 *qa* of drink, 5 *qa* of food, Nana, the messenger. 5 *qa* of drink, 5 *qa* of food, 1 measure of oil . . .

. . . has received (?) ; 5 *qa* of drink, 5 *qu* of food, through Itia, the messenger ; 5 *qa* of drink, 5 *qa* of food, 1 measure of oil, Šu-Maini, the messenger : brought from Anšan.

(Left-hand edge) [Month] Izin-Bau.

17 (11c). No year.

Unbaked ; 36.2 mm. high by 29.2 mm. wide ; obverse six lines of writing, reverse seven lines. Colour grey.



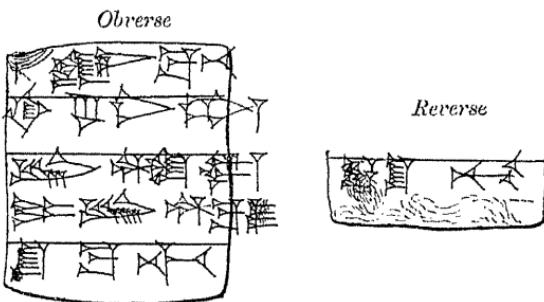
(1) *U qu kaš, (2) u qu gar, (3) u gin zal-giš, (4) Ur-ra-a.*  
 (5) *Ia qu kaš, (6) iu qu gar, (7) ia gin zal-giš, (8) Sur-me-ga sukkal. (9) Ia qu kaš, (10) ia qu gar, (11) iu gin zal-giš, (12) Kal-la-mu. (13) Iti Mu-šu-du.*

10 *qa* of drink, 10 *qa* of food, 10 *gin* of sesame-oil, Urraa ; 5 *qa* of drink, 5 *qa* of food, 5 *gin* of sesame-oil, Sur-mega, the messenger ; 5 *qa* of drink, 5 *qa* of food, 5 *gin* of sesame-oil, Kallaniu. Month Mu-šu-du.

The names of the agents are interesting, but the details are scantier than in other inscriptions of the same class.

18 (12c). No year.

Unbaked; 32.6 mm. high by 26.5 mm. wide; obverse five lines, reverse one line of writing. Colour grey. Damaged by the salt which it contains.



(1) *Gi anšu ba-bat*, (2) *ki Gar-du-ta*, (3) *Lu-d. Nin-šah*  
 (4) *dumu Lu-d. Ba-u* (5) *šu-ba-ti*.

(6) *Iti Šu-umuna*.

1 adult ass, from Gar-du, Lu-Nin-šah, son of Lu-Bau, has received.

Month Šu-umuna (Tammuz).

19 (2b). 13th date of Dungi.

Unbaked; 48.5 mm. high by 39 mm. wide; obverse seven lines of writing in four cases, reverse nine lines in seven cases. Well written, but the text has suffered somewhat on account of the soft surface and a certain amount of chemical action.

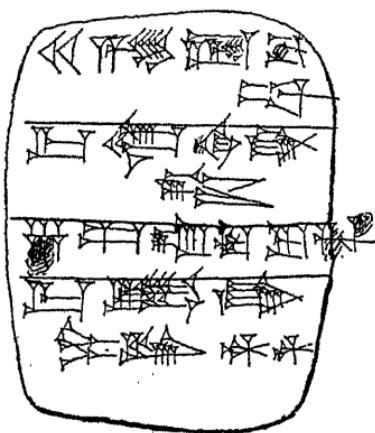
(1-2) *Niš gi ga-gi ba(?)tab-ba* (3-4) *Sur-dun na-ga-ip*  
 (5) *Āš gur dup engur-zu-ba* (6-7) *Sur-šag-ga dumu Lu-d. Ana* (rev. 1) *ga-nuna-ta* (2) *U-ia gur dup* (3-4) *Nam-ḥa-ni dup-šara-ga*, (5) *ē-gala-ta* (6) *zi-ga* (7) *Iti mu-šu-du* (8) *mu d. Nu-muš-da* (9) *ē-a ba-tur-ra*

20 double cane-sections (?) (for) *Sur-dun*—stock (?) ; 6 *gur* of *dup-engur-zuba*, (for) *Sur-šagga*, son of *Lu-Ana*,

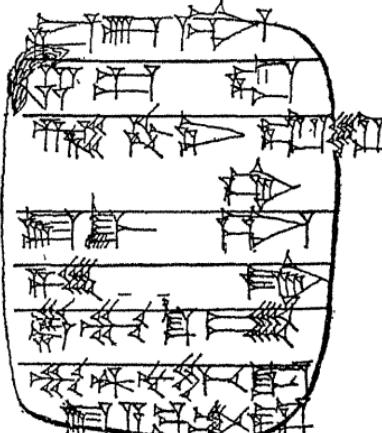
(rev.) from the depot; 15 *gur* of *dup* (for) Nambani, the scribe, from the palace. Taken away. Month Mušudu, year the god Numušda entered the temple.

This text is one presenting considerable difficulty on account of the unusual words. If my suggestion that *gagi* (?) means "piece" be correct,<sup>1</sup> *gi yagi* would mean literally "section-reed", and designate a kind of bamboo, as the prefix  *gi* = *qanū*, "cane," indicates.<sup>2</sup> For the substances referred to in lines 5 and 9, see note 2. The meaning of *na-ga-ip* is uncertain. Compare, however, *na-da-ip*, applied to animals (oxen).

Obverse



Reverse



(At the end of line 5, instead of , read .)

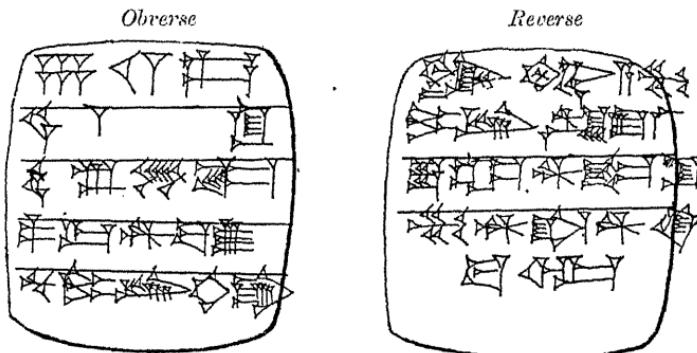
The date (the 8th of the reign of Dungi, but the 13th of that king, according to Radau) is a rare one. The temple of Numušda was in Kašallu.

<sup>1</sup> Cf. the British Museum tablet 17753 (*Cuneiform Texts*, v, pls. 39 ff.), where woven stuffs are referred to; also *Amherst Tablets*, vol. i, No. 7.

<sup>2</sup> Lines 1 and 2 may, however, refer to reed-mats, not to reeds or canes themselves, and *dup-engur-zuba* is possibly to be translated "water-channel clay", or the like: the juxtaposition of the two reminds us that clay was used for bricks, and that, in the temple-towers, every seventh course of brickwork was separated from the rest by a layer of reed-matting. *Dup* in line 9 might, in that case, signify the superior kind of clay needed by a scribe—here Nambani in lines 10-11.

20 (3b). 37th date of Dungi.

Unbaked; 38.5 mm. high by 34.75 mm. wide; obverse five lines of writing in as many cases, reverse with five lines in three cases. Well preserved.



(1) *Āš šuš ū-gi guruš* (2) *ū gi(u)-šu* (3) *erim ma še-ku*  
 (4) *pa Sur-d.Ba-u* (5) *nu-banda Lu-dug-ga* (rev. 6) *gir*  
*Lul-a-mu* (7) *dumu Lu-d. En-lil-la*

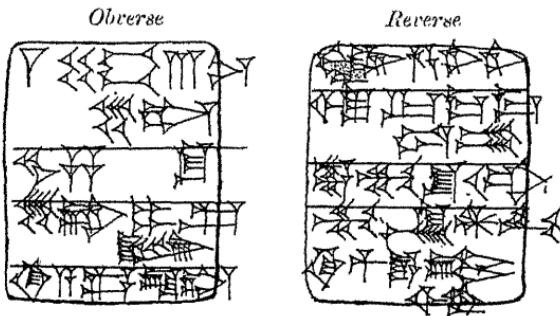
(8) *Iti Izin-d. Ne-gun* (9-10) *mu An-ša-an-ki ba-hul.*

371 men for 1 day — the grain-ship's workmen.  
 Secretary: Sur-Bau; captain: Lu-dugga; (rev.) certifier:  
 Lulamu, son of Lu-Enlilla.

Month Izin-Negun, year he ravaged Anšan.

21 (7c). Dungi, 46th date.

A small baked clay tablet, 29.2 mm. high by 24.7 mm. wide, inscribed with six lines of writing in four cases on the obverse and seven lines in four cases on the reverse. Colour, pale yellowish grey.



(1) *Gi šuš nimin umar eš qu* (2) *še-ta* (3) *u luma-šu*  
 (4) *še-bi luma gur* (5) *lugalu* (6) *ki A-kul-la-ta* (7) *gir*  
*Ha-ni-ni* (8-9) *u Sur-ma-ma du-gab.* (10) *Iti mu-šu-du*  
 (11) *mu en d. Nan-* (12) *na maš-e ip-* (13) *pa.*

100 steer at 3 *qa* of grain each, for four days, their  
 grain is 4 royal *gur*. From Akalla. Through Hanini and  
 Sur-mama, the *du-gab*.

Month Mu-šu-du, year the oracle announced the priest  
 of Nanna(r) (the moongod).

22 (11b). Dungi, date 47a.

Baked; 13 cm. high by 70.5 mm. wide; 105 lines of  
 writing in two columns on each side (obv. i, 25; ii, 26;  
 rev. i, 30; ii, 24 lines). The text is divided into sections,  
 the first ending with line 18 of col. i, the second with  
 line 7 of the second col. of the reverse, and the third with  
 line 20 of the same. Blank spaces of about three lines  
 mark the divisions, but the lines which immediately follow  
 the spaces refer to the sections which precede. The right-  
 hand column of the reverse has been somewhat damaged  
 by the crystals which covered the greater part of it.  
 These were removed by soaking the tablet in water for  
 about four days.

(Obv. i, 1) 40 *gur* 70 *qa* of royal grain, (2) grain  
 amount borrowed. (3) Agent: *Şušum*. (4) 1 *gur* of *še-kurra*  
 (? barley); (5) by hire, by hand, (6) 120 *qa* the labourers  
 (7) of *Lu-Giš-bar-ê*. (8) 15 *gur* 70 *qa* (9) *terâ* grain.  
 (10) 2 *gur* 150 *qa* of *gu-gala*, (11) 2 *gur* 210 *qa* of wheat,  
 (12-13) 116 *qa* of *zizi-nealum*; (14) 5 *gur* 180 *qa* of  
 mountain-grain; (15) 36 *gur* 150 *qa* (16) from the  
 storehouse. (17) 1 *gur* less 10 *qa* of herbs *du* (18) in  
 store (?) (*ka-a-ra*).

(19-20) Total: 99 *gur* 280 *qa* of grain royal;  
 (21-2) Total: 5 *gur* 176 *qa* of *gu* (and) wheat (23) is the  
 amount in stock. (24) From its midst (25) *bur-u mina*  
*bur* +  $\frac{1}{3}$  +  $\frac{4}{18}$  +  $\frac{1}{72}$  *gan* (i.e. 12 *gan* 1025 *šar*), (col. ii,

1. 1) the grain of its cultivation (2) (is) 18 *gur* 225 *qa*.  
(3) 692 men for 1 day, (4-5) their hire is 18 *gur* 96 *qa*—  
(6) (these are) the hired men; (7-8) 70 less 1 plough-oxen  
for 1 day, (9-10) their hire is 19 *gur* 150 *qa*. (11) Field  
of Abdi<sup>1</sup>: (12) 4 *gan* 900 *šar*, (13-14) the grain of its

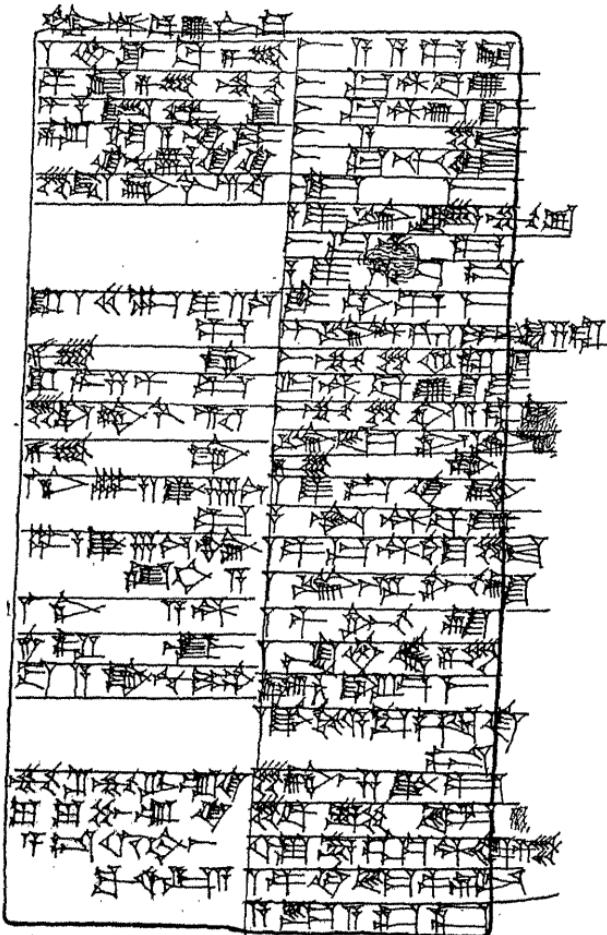
## Other

cultivation is 6 *gur* 225 *qa*. (15) 187 men for 1 day, (16) 12 plough-oxen for 1 day, (17-18) their hire is 8 *gur* 176 *qa*. (19) The field of Sagama—(20-1) the pay of its hired oxen and hired men (22) he has guaranteed: (23) 1 *gur* 120 *qa* the payment for the hired oxen, (24) Lu-uru-ki, son of

<sup>1</sup> Or "field of Eški", or "field of the city Eš".

Bazigi; (25) 1 *gur* Lu-melam; (26) 1 *gur* Lugal-ubduga. (Rev. i, 1) 1 *gur* Aa-kalla, (2) 1 *gur* Sur-Bau. (3) 1 *gur* Sur-Nun-gala. (4) 1 *gur* Atu. (5) 1 *gur* Matilum, (6) husbandmen. (7) 150 *qa* Lu-šaga-imu-zu. (8) 1 *gur* Sur-Lama. (9) 150 *qa* Ḥabdu. (10) ox-tenders. (11)

Reverse



2 *gur* Lu-Ninni son of Enzara; (12) 1 *gur* for the distributor of the grain-food, (13) Sur-Bau the tonsure-cutter; (14) 1 *gur* for the distributor of the *karra*-grain, (15) Lu-ka-ni the man, (16) has been removed. (17) 100 *qa* this city, (18) 120 *qa* Ura-Bau; (19) 80 *qa* Sur-Nintu;

(20) 60 *qa* Lu-ma-gula; (21) 60 *qa* Maš-gula; (22) 60 *qa* En-šag-azag-gi; (23) the nourishers of the people. (24-5) 110 *qa* *gin id Nina ki gin* (?) "the woman going to the Nina-canal". (26) 1 *gur* 290 *qa* is their grain, (27) the nourishment for the month Dim-kua (28) and the month Izin-Dungi. (29) 80 *qa* the subscription of the seer, (30) has been requisitioned, (rev. ii, 1) certifier: Bau-du-ku. (2) 60 *qa* the sustenance of Bazi; (3) official: È-zi-mu; (4) 2 *gur* 120 *qa* the wage of the brickmaker (?), (5-6) seal of Nin-a-na son of Kinunir-ki, (7) authorized.

(8-9) Total: 86 *gur* 92 *qa* (10) withdrawn; (11) total: 4 *gur* 250 *qa* (12) authorized, (13) taken away. (14-15) Balance (*lalli*) 8 *gur* 238 *qa*; (16-17) 5 *gur* 176 *qa* salt (and) spices (18) in addition (*lalliam*). (19) Allowances made (*nig-lag-ša*). (20) Bâga, superintendent of the oxen.

(21-4) Year (the king) ravaged Simurrum (and) Lulubum for the 10th time less 1.

The two totals of 99 *gur* 280 *qa* and 5 *gur* 176 *qa* (obv. i, 19-22) are made up of the items in lines 1-18 in that column as follows:—

40	<i>gur</i>	70	<i>qa</i>
1	„	120	„
15	„	70	„
2	„	150	„
2	„	210	„
		116	„
5	„	180	„
36	„	150	„
		290	„
<hr/>		<hr/>	
105	<i>gur</i>	156	<i>qa</i>

The items totalled in lines 21-2 are apparently in lines 10-13—

2	<i>gur</i>	150	<i>qa gugal.</i>
2	„	210	„ <i>še-lu.</i>
		116	„ <i>zizi-nealum.</i>

Total in line 21: 5 *gur* 176 *qa*

*Gu-gal*, *še-lu*, and *zizi-nealum* (ll. 10–13) are therefore all classed as *gu* and *še-lu*, whilst the remaining products, *še-harra-ēa*, *še-kirra*, *še-terd*, *še-kura*, “mountain grain,” and *RIgarG-DU*, come under the heading of *še* simply (obv. i, 1–9, 14–17, 19–20).

The second column of the obverse gives the amount of the expenditure in connexion with certain fields, including the hire of labourers, etc., and oxen. The amounts are as follows:—

Ox-food ( <i>har-gud</i> ) . . .	18	<i>gur</i>	225	<i>qa</i>
Wages of 692 men . . .	18	„	96	„
Hire of 69 oxen . . .	19	„	150	„
Ox-food (Abdi's field) . . .	6	„	225	„
Hire of 187 men and 12 oxen	8	„	176	„
Lu-uru-ki's oxen . . .	1	„	120	„
Lu-melam and 6 others . . .	7	„		
Lu-šaga-mu-zu . . .			150	„
Sur-Lama . . . .		1	„	
Habdu . . . .			150	„
Lu-Ninni . . . .	2	„		
Sur-Bau . . . .	1	„		
Lu-kani . . . .	1	„		
Total (rev. ii, 8) . . .	86	<i>gur</i>	92	<i>qa</i>

The next total sums up the amounts in rev. i, 16–25, and is contained in line 26: 1 *gur* 290 *qa*.

This, added to the further items in rev. i, 29, 30, and ii, 1–4, gives the total in rev. ii, 11: 4 *gur* 250 *qa*, but the ~~+~~ in line 3 has to be regarded as a title, and not as the character for 20 *qa*.

The 86 *gur* 92 *qa* in rev. ii, 8, deducted from the 99 *gur* 280 *qa* in obv. i, 19, leave 13 *gur* 188 *qa*, and deducting from this, again, the total of 4 *gur* 250 *qa* given in rev. ii, 11, we have the balance of 8 *gur* 238 *qa* entered in line 14 of the same column.

The further overplus of salt and herbs (?) in lines 16–17, 5 *gur* 176 *qa*, is the same as the total of *gu* *še-lu* in lines 21–2, col. i, of the obverse. *Mun* and *GA + AS* =

Semitic *kasū* (rev. ii, 16–17) would therefore seem to be synonyms of *gu še-lu*.

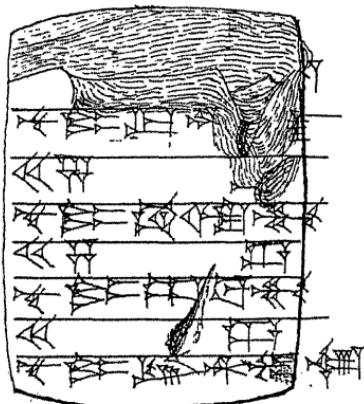
It is noteworthy that the two distributors of the produce or food (col. i of the rev., 12 and 14) are indicated by *mu*, generally translated “cook” or “baker”, but these renderings, if correct, are probably secondary ones. And here it may be noted that the name of the character, *mu-haltimmu* possibly has nothing to do with the Aramaic *nah̄tom*, “baker,” but is simply two values or meanings of *mu* combined, to distinguish it from some other character having the name of *mu*.

The months Dim-kua and Izin-Dungi were the 6th and 8th of the Babylonian year, corresponding with August–September and October–November, according to the common identifications.

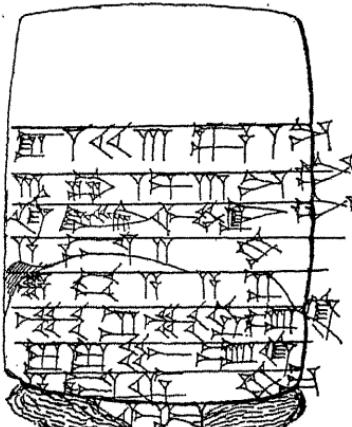
23 (4b). Dungi, date 47a.

Unbaked; 49.5 mm. high by 35.5 mm. wide; obverse seven out of an original nine lines of writing, reverse and edge below nine lines. The upper part of the obverse (=lower part of the reverse) is damaged by fractures, whereby the first two lines of the former, and part of a line on the edge below the latter, are wanting. Colour grey.

Obverse



Reverse



(1) [*U-nimin guruš*, (2) *gara-bi gi qa-ta*, (3) *nu-banda Sur-d.[Bu-u ?]*; (4) *niš-ia g[uruš]*, (5) *nu-banda Gu-ū-mu*; (6) *niš-lama guruš*, (7) *nu-banda Ab-ba-mu*; (8) *niš guruš*, (9) *nu-banda Lu-d.Nin-šah*.

(10) *Šu-nigin gi šuš niš-eš guruš gi qa* (11) *gara-bi gi šuš niš-eš qa-ta*, (12) *ki Lugal-alima-ta*, (13) *a-du mina-kam*. (14) *Iti Amar-a-a-si*, (15) *mu Si-mu-ru-umki* (16) *Lu-lu-bu-umki* (17) *a-du ū-lal-gi-kam-ma* (19) [*b*]a-*lula*.

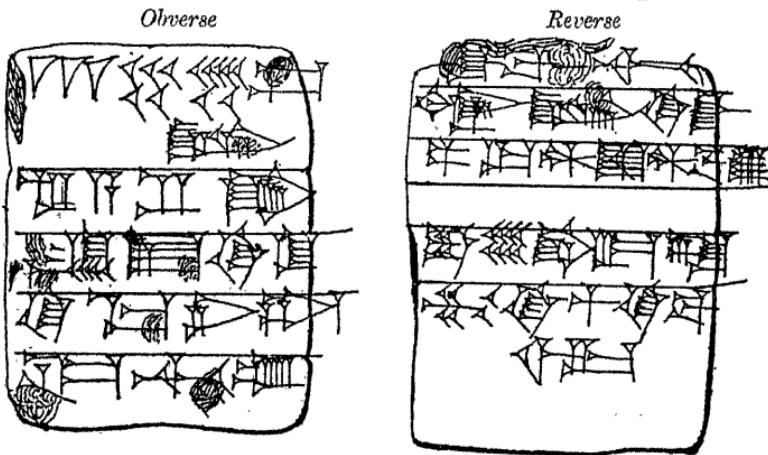
[14 men, their food 1 *qa* each], ganger: *Sur-[Bau]*; 25 men, ganger: *Gu-ū-mu*; 24 men, ganger: *Abba-mu*; 20 men, ganger: *Lu-Nin-šah*.

Total: 83 men at 1 *qa* (each), their food is 83 *qa*, from Lugal-alim, the second time. Month Amar-aasi, year (the king) ravaged Simurum (and) Lulubum for the tenth time less 1.

The first two lines are restored in accordance with the total given in line 10.

24 (9). 49th date of Dungi.

Unbaked; 45 mm. high by 35.5 mm. wide, obverse six lines in five cases, reverse six lines in five cases, the third and fourth divided from each other by a space.



(1-2) *Eš šuš ninnu še gur lugalu* (3) *mu a-si-ga* (4) *Nipriki-ku* (5) *ki Ma-ni-ta* (6) *Reš-ti-um* (rev. 7) *šu-ba-ti* (8) *Gir: Lugal-ki-gala* (9) *pa Sur-d.Iši-d.Ba-u*

(10) *Iti Še-il-la* (11) *mu Ki-maški ba-ḥul.*

230 *gur* of grain royal, by the ebb-tide ship to Niffer, from Mani, Rēštium has received. Official: Lugal-kigala; secretary: Sur-Iši-Bau.

Month Še-illa, year he ravaged Kimaš.

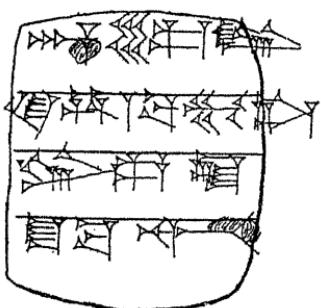
The "ebb-tide" boat was probably one used when the river was low, and was possibly of shallow draught. To all appearance in this case it went from Lagaš to Nippur. I have transcribed the name of the receiver as *Rēštium* in consequence of its Semitic appearance. Among other Semitic names may be noted *Šarrum-ili*, "the king is my god"; *Matimum*: *Pi-ša-ḥali*, "word of the seer (?)" ; *Ahi-milum*, "my brother is the flood (?)" ; *Nuhalum*, "palm-tree (?)" ; *Tābum*, "the good" ; *Addubani*, "Hadad has created (him)" ; *Matini*, *Abzalum*, etc. (*Amherst Tablets*, pp. 76, 78, 120, 145, 180, 183, 186). See also No. 9, l. 6 above.

The name *Lugal-kigala* occurs in Reisner's *Tempelurkunden*, 164<sup>16</sup>, rev. 19. *Sur-Iši-Bau* occurs in three of his texts, but it is doubtful whether the same man is meant.

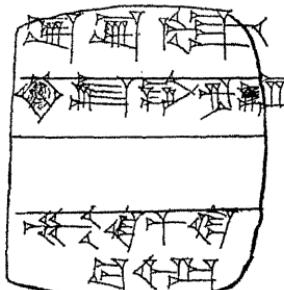
25 (6b). 49th date of Dungi.

Unbaked; 38 mm. high by 31 mm. wide, obverse four lines of writing in four cases, reverse four lines in three cases, with a blank space of one line between the second and third lines of the latter.

Obverse



Reverse



(1) *Es-mina šuš še gur lugala* (2) *ki Ab-ba-mu-ta*  
 (3) *Lu-kal-lu* (4) *šu-ba-ti* (rev. 5) *su-su-dam* (6) *šag  
 ē-ga-šur-ru*.

(7) *Mu Ki-mash-ki* (8) *ba-jul*.

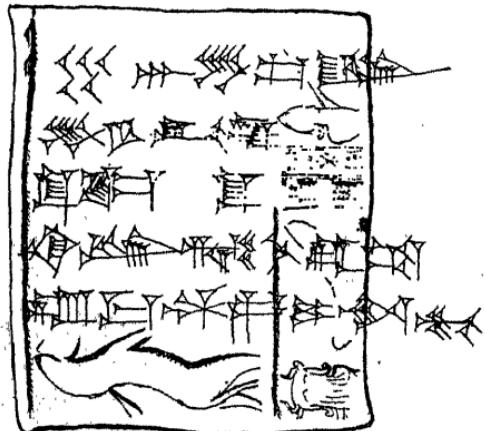
3 *gur* 120 *qa* of grain royal from Abbamū, Lu-kalla has received as revenue within the storehouse.

Year he ravaged Kimaš.

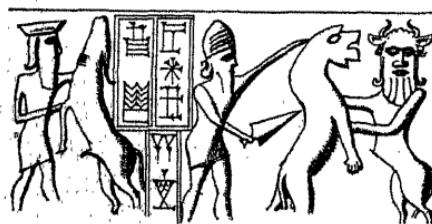
26 (11). Dungi, 50th date.

Baked, envelope unopened; 50 mm. high by 44.2 mm. wide; obverse five, lower part of the reverse three lines of writing. The surface and edges are covered with impressions of the cylinder-seal of the scribe, Sur-Lama.

Obverse



Reverse



(1) *Ninnūl-eš še gur lugala* (2) *še nig-gal-la* (3) *zid-  
 duga-ku* (4) *ki Lu-nam-tar-ra-ta* (5) *duba Sur-d. Lama  
 dumu Ura-mu*.

(6) *Iti Šu-umuna* (7) *mu-uš-sa Ki-maški ba-hula.*

53 *gur* of royal grain; grain-property for milling, from Lu-namtarra. Seal of Sur-Lama son of Ura-mu.

Month Tammuz, year after he ravaged Kimaš.

Sur-Lama's cylinder-seal did not show the common design of the owner presented to his god, but the exceedingly ancient subject representing men struggling with animals. Beginning on the right of the inscription, the design shows a personage clothed in a tunic, wearing a kind of helmet upon his head, attacking a lion. The animal stands erect on his hind-legs, and has his back to the warrior, who holds him by the mane, and is about to pierce him at the shoulder, with the pointed but broad sword which he holds in his right. The animal's tail hangs downwards. Farther to the right, and apparently holding the lion, to prevent him from turning and attacking the warrior, is a Babylonian "bull-man" horned and ringleted. Though the body of this composite creature faces the lion, the face is turned towards the spectator. On the right of this is another group—a man clothed in a tunic, and wearing a flat hat broader at the top than round the head, struggling with an ibex. This last is rearing on its hind-legs, and has the muzzle pointed upwards so that the horns, curved forward at the tip, are directed downwards. To all appearance, the man's arm passes round the animal's neck, probably to strangle it.

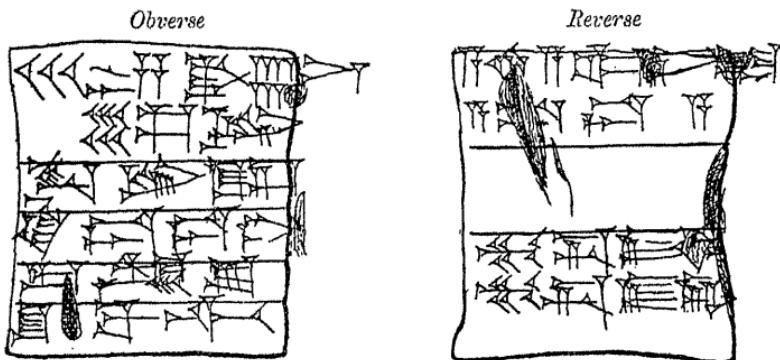
The inscription reads, as usual, downwards, and is in two columns, as follows:—

<i>Sur-d. Lama</i>	<i>dumu Ura-mu</i>	<i>Sur-Lama,</i> the scribe,
<i>dup-šura</i>		<i>son of Ura-mu.</i>

Numerous reproductions of cylinder-seals representing warriors attacking wild animals are given by Hayes Ward, *The Seal-Cylinders of Western Asia*, pp. 44-7, but none resemble this very closely.

## 27 (10). Date 50a of Dungi.

Unbaked; 36 mm. high by 33 mm. wide; obverse six lines of writing in five cases; reverse four lines in two cases separated by a widish space.



(1) *Ušu lama šuš ninnū-imina qa* (2) *še gur lugala*  
 (3) *ā lu hun-ga* (4) *ki Du-du-ta* (5) *Sur-d. En-zu* (6) *šu-ba-ti* (rev. 7) *a-sag a-sag zal-la* (?) *a-du-du-a*.  
 (9) *Mu uš-sa Ki-m[as]*—(10) *mu uš-sa-bi*.

30 *gur* 297 *qa* of grain royal, the wage of the workman, from Dudu, Sur-Enzu has received. The field of the flowing head-water (?) (where) the water runs.

Year after *Ki[maš]*—year after that.

In the first line, after <<, are traces of the wedges of an erased character, suggesting that the scribe had begun to write >> instead of >>, and inserted the right form after the erasure.

The reading *hunga* for << >> is indicated by the fragment 80-11-12, 106, reverse, from which I extract the following paragraph:—

$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>
$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>
$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>
$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>	$\begin{array}{c} \times \\ \times \end{array}$ << >> << >> << >> << >>

*hun aga-rum*, to hire.

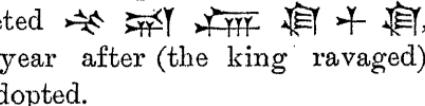
*iddir ig-rum*, hire.

*ā-hun-ga* „ hire.

*awelu hun-ga ag-rum*, hired man.

My first reading of the first line of the reverse was *a-sag* << >> << >> << >>, *a-ka-du-suh*, but this, on a more searching examination, seemed to be incorrect.

For , *zala*, with the meaning of *abālu*, "to bring," see Reisner's *Hymns*, 88, rev., 13, 18, etc.;  also means "to cross" (*ētēqu*). Elsewhere *a-sag* appears as a kind of field-produce, and has the prefix *zida*, "meal."

Line 9 may be completed , *mu uš-sa Ki-maš-ki*, "year after (the king ravaged) Kimaš," and this I have adopted.

### 28 (8). Reign of Dungi.

A roughly rectangular bulla of clay, shaped, also roughly, like a gable-roof (angle about  $72^\circ$ ), 60.5 mm. in greatest length parallel with the ridge, 66.5 mm. measured at right angles therewith, thickness from the base to the top of the ridge 34 mm. The slope impressed with A-zida's seal is 37.5 mm. high, and that occupied by Dada's 40 mm. The ridge is slightly flattened in consequence of a strip of the middle of A-zida's cylinder-seal being impressed there. (The cylinder-impressions on the sloping surfaces are parallel with the ridge.)

The more interesting of the two cylinders is that of Dada, he having been one of the secretaries of king Dungi (about 2300 B.C.). The height of this is 32 mm., the length of the section impressed being about 48 mm. The inscription— $6\frac{1}{2}$  lines in one column—occupies the centre of the impression. On the right of the inscription is the figure of Dada, the owner, well impressed. He looks towards the right, and is led forward by a female divinity (in a flounced robe), who grasps his left wrist in her right hand. Only a portion of her head-dress and her right arm are seen. Dada is shown as a shaven priest, clothed in the usual long fringed robe reaching to the feet. His right shoulder and arm are bare, and his hand is raised to the level of his mouth in salutation to the deity whose image is impressed on the other side of the inscription. Whether there be any intention to produce a likeness of Dada or not is doubtful, but it is noteworthy that the

type of his face is not Semitic, and possibly, also, not Sumerian, the nose being extremely pointed.

The seated deity on the left of the inscription was the extreme right-hand figure of the subject. He has a thick-brimmed hat, and was probably bearded. His right shoulder is bare, and his arm, bent at the elbow, is held forward, the hand holding a vase with a ring-handle, the corresponding handle on the left, if that existed on the original stone cylinder, being unimpressed. The deity holds the vase, between his fingers and thumb, by the base. He is clothed in a long flounced robe which covers his left shoulder. His left elbow touches the back of his seat, upon which it rests. The hand is uncovered, and is held just above the level of the deity's waist. One foot only—that nearest the chair—is impressed. The length of this is possibly somewhat exaggerated, but the indication of the ankle-joint shows that realistic detail was not neglected. The deity's seat is rectangular, and appears as a moulded frame divided into two panels by a central support, decorated at the top by a festoon-like curve on each side, in relief. The back of the chair, which is no higher than the deity's elbow, slopes outwards (to the right). The chair rests upon an engraved line, and the deity's foot upon a thinner line at a higher level. Behind the deity (between him and the inscription) is a standard terminating at the top in a lion, facing and walking to the left, the mouth open, and the tail curved upwards, forwards, and then backwards. The line upon which the lion rests is represented as sloping upwards, and there seem to be traces of some addition to the standard (a wedge-shaped (?) cross-piece) beneath the support of the animal. The inscription consists of six complete lines reading downwards, and extending nearly the whole width of the cylinder. Straight lines enclose and divide the lines of writing from each other, and on the extreme left there is the half-line completing the text, between the

main portion of the inscription and the lower part of the staff of the standard. The text of the inscription reads as follows:—

1. *dingir*      *Dun*      -      *gi*      Dungi,
2. *nitah*      *kalug*      -      *ga*      the powerful man,
3. *lugal*      *Uri ki*      -      *wa*      king of Ur,
4. *lugal*      *an-ub-da-tabtab-ba*      king of the four regions,
5. *Da* - *da*      *dup* - *šara*      Dada, the scribe,
6. *dumu Sur-dingir* *Dumu-zi-da*      son of Sur-Dumu-zida,
7.                      *warad-zu*      his servant.

The identity of this Dada has still to be established—the name is far from being an uncommon one in the inscriptions of the period. His father's name, Sur-Dumu-zida, means "servant of the god Tammuz".

The seal-impression on the other slope of the gable shows, on the right of the inscription, a shaven and robed priest similar to Dada, but somewhat shorter, and with the nose not so pointed. He, too, is being led forward by a divine attendant, the back outline of whose head-dress and flounced (goatskin) robe is visible. The design, however, is completed on the left-hand side of the inscription, where we see traces of the front of the robe of the owner of the cylinder, A-zida, and the whole of the flounced skirt of the introducer who leads him forward. Her left arm, as in other cases, was evidently covered with her robe, and her hand was raised, with a gesture similar to that of A-zida, in salutation to the deity. This last is seated on a rectangular panelled seat, the framework and the central support of which are both moulded, but the last has no decorative festoon-like curves on each side. The deity is bearded, and wears the horned hat of divinity, which fronts the spectator, notwithstanding that the face is profile. He wears a flounced (goatskin) robe, and his arms and hands occupy similar positions to those of the divine figure on the other side of the ridge, but his left hand is empty, the palm towards the spectator.

The seat has no back, and rests, with the feet of the deity, on a plinth. In the field, in front of the face of the god, is a goat or a goat-fish, emblem of Capricorn, and behind this another emblem of a doubtful nature. It is this cylinder which has been impressed again at the top of the ridge, where the body of the divine introducer, the deity (who there seems to be holding his long beard), the central portion of the inscription, and the traces of Â-zida's waist and back are also to be seen. The inscription of three lines, reading downwards, and occupying nearly the whole width of the seal, reads as follows:—

Â - zi - da      Â-zida,  
 dup - šara      the scribe,  
 dumu Uru-uru      son of Uru-uru.

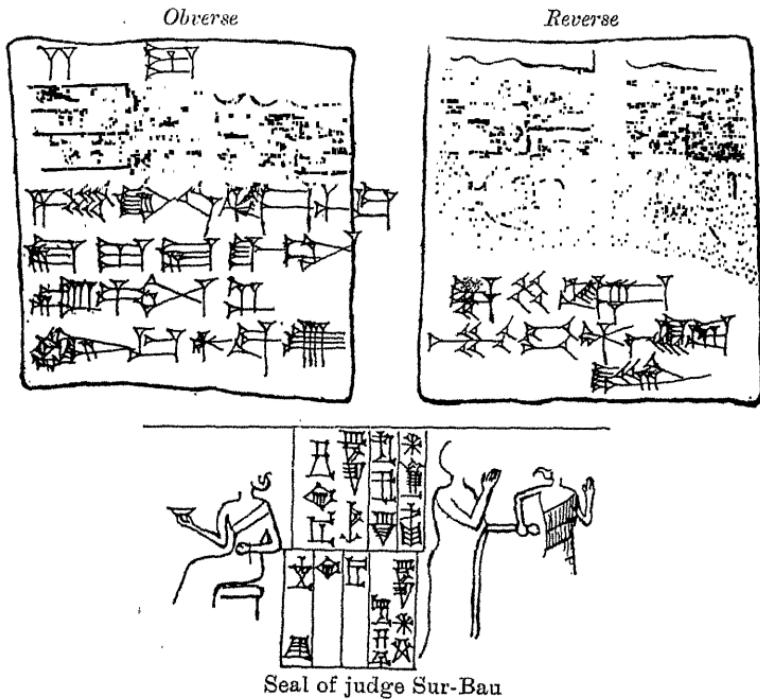
In addition to the seal-impressions, the base is of interest on account of the impression of the bag to which it was attached. Exactly how this was arranged is not clear, but one corner of the opening seems to have been passed over the other, and the clay, already sealed, or to be sealed, attached, with considerable pressure, so as to take the impression well, affixed at that point. The bag seems to have been made of reeds, more or less flexible, and perhaps somewhat flattened, their greatest diameter, when used, being about 9 mm. These were attached together by cords at intervals of about 1 cm. Three of these woven reeds are to be seen on one side, and two on the other, the angle where they meet being 45° to the ridge; and from that point were twisted cords, passed, longitudinally with the ridge, through the clay, as an additional protection and guarantee against the bag being tampered with. Numerous thumb-marks show that the clay was shaped up in the hands. Having served its purpose, the clay was removed, without being broken, from the bag to which it was attached, and baked. This apparently served as a record of the due delivery of the object in question. The bulla is in a perfect state of preservation. When first examined

the inscription on the  $\hat{\Lambda}$ -zida impression was covered with incrustation, but most of this has been removed by soaking the object in water.

It seems strange that there is no note stating what the bag contained.

29 (12). Bûr-Sin, first year.

A baked clay tablet, probably cased, 45 mm. high, 41.6 mm. wide, greatest thickness 24 mm., average thickness at edge, 13 mm.; obverse five, lower part of reverse three lines of writing. Impressions of the *issak's* cylinder-seal in the space between the first and second lines of the obverse and the upper part of the reverse.



(1) *Mina šuš udu* (2) *zi-ga zabar-ku* (3) *ē udu ē-gala-ta*  
 (4) *duba issaga* (5) *gir Sur-d.Ba-u.*

(6) *Iti Dim-kua* (7) *mu Bûr-d.Sin* (8) *lugala.*

120 sheep the accountant(?) has taken from the sheep-house of the palace. Seal of the city-chief. Certifier: Sur-Bau..

Month Dim-kua, year of Bûr-Sin, the king.

Reisner suggests "dog-keeper" for *zabar-ku*, but this was expressed by *sib ur-ku*. The context seems to require some such meaning as "controller", "accountant".

This text apparently records an important delivery of sheep, as is attested by the fact that the reigning chief or *issaku* has impressed his seal. The design thereon seems to have been the common one showing the owner of the cylinder led before a seated deity. There is an imperfect inscription in two columns, which reads as follows:—

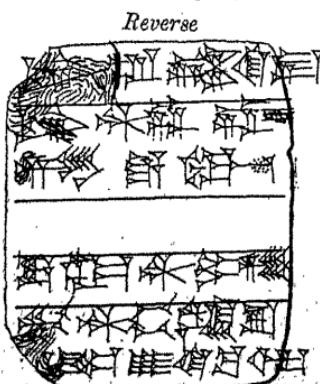
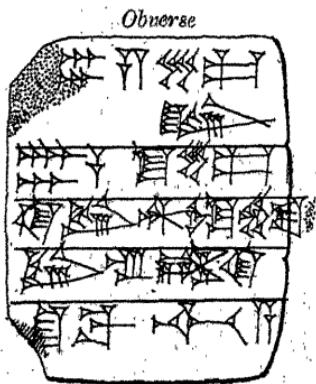
<i>d. Dun</i>	<i>- gi</i>	<i>lugal an-ub-[da-]</i>
<i>nita kalag-ga</i>		<i>tabtab - [ba]</i>
<i>lugal Ur</i>	<i>-</i>	<i>Sur - d. [Ba - u ?]</i>
		<i>di - [kud ?]</i>
<i>iki</i>	<i>- wa</i>	<i>wurad - [zu]</i>

(Col. i) Dungi, the powerful man, king of Ur, (col. ii) king of the four regions, Sur-Bau, the judge, his servant.

This seal is impressed on the envelope of No. 22 in vol. i of the *Amherst Tablets* (see p. 43) and is also published by Radau in his *Early Babylonian History*, p. 251, from tablet No. 61 in the Hoffmann Collection.

30 (7b). Bûr-Sin, second year.

Unbaked; 40.5 mm. high by 34.5 mm. wide; obverse six lines of writing in five cases, reverse six lines in four cases, with a blank case between the third and fourth lines. Left-hand corners damaged. Colour grey.



(1) . . -*āš eš šuš še gur* (2) *lugala*, (3) *imina mina šuš qa zid še gur* (4) *ki Lu-d.Nin-Gir-su* (5) *Lu-Ma-gan-ki* (6) *šu-ba-ti-a*. (7) [L]u-Ma-gan-ki -gi (8) *Lu-dingir-ra-ra* (9) *gi-e-dam*.

(10) *Iti Izin-d.Dumu-zi*, (11) *mu d.Bûr-d.Sin* (12) *Ur-bil-lumki ba-žula*.

[1 ?]6 *gur* 180 *qa* of royal grain, 7 *gur* 120 *qa* of meal, from Lu-Nin-Girsu, Lu-Magan has received. Lu-Magan to Lu-dingira will return (it).

Month Izin-Dumuzi, year Bûr-Sin ravaged Urbillum.

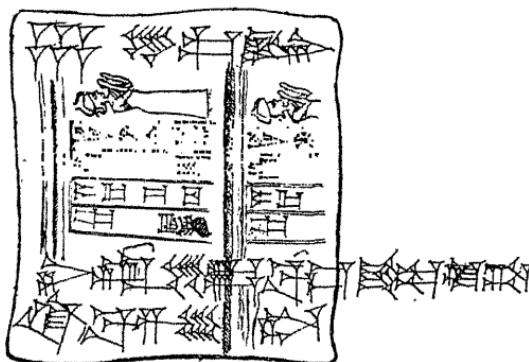
The *a* at the end of *šubatia* would seem to replace the postposition *-tu* generally found after the name of the payer or lender of the produce.

Apparently the amounts were to be returned to another person, unless Lu-dingira, "the man of the god," replace Lu-Nin-Girsu, "the man of the god Nin-Girsu," as is possible.

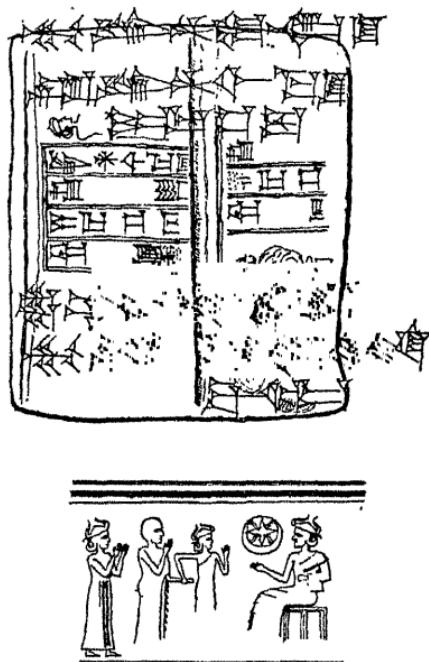
31 (13). Bûr-Sin, date 2a.

Baked case-tablet, envelope unopened; 44.5 mm. high by 41.2 mm. wide; obverse three, reverse six lines of writing. Both sides, as well as the edges, are impressed with the cylinder-seal of the scribe Lu-Šimaku.

Obverse



Reverse



(1) *Aš še gur lugala* (2) *ni-duba tir-ba giš-bil-la-ta*  
 (3) *ki Ba-zi-ta* (4) *mu Lu-d. Nin-ša-ha-ku* (5) *duba Lu-d. Ši-ma-ku* (6) *dumu Sur-giš gigir.*

(7) *Iti Gud-du-ne-mu-mu*, (8) *mu uš-sa Ur-bil-lumki*  
 (9) *ba-hula.*

6 *gur* of royal grain from the storehouse of the reed-thicket plantation, (received) from Bazi in the name of Lu-Ninšah. Seal of Lu-Šimaku, son of Sur-gigir.

Month Guddu-nemumu, year after (Bûr-Sin) ravaged Urbillu.

The cylinder-seal on the surface and edges shows its owner led into the presence of his goddess by a divine attendant. The last-named wears a flounced robe and a horned hat. In the rear is a female figure in a pleated robe and horned hat, raising her hands in prayer or adoration. The four-line inscription reads as follows:—

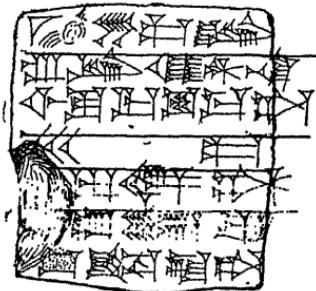
Lu - d. Si - ma - ku      Lu-Simaku,  
 dup      -      šara      the scribe,  
 dumu Sur-giš gigir      son of Sur-gigir,  
 sag      -      guru (?)      the store-keeper (?).

The cylinder-seal was provided with double-moulded ends (discs), which are impressed deeply in the clay.

32 (5b). Bür-Sin, date 2a.

Unbaked; 36 mm. high by 32 mm. wide; obverse seven lines of writing in five cases, reverse six lines in five cases. Lines 4-7 of the obverse and 1-4 of the reverse are damaged by a break and flakings-off.

Obverse



Reverse



(1) Gi šuš še gur lugala, (2) mu Lu-gi-an-na (3) 'a  
 Sur-zikum-ma-ta. (4) Ušu gur (5) [ma] Sur-duna-ta,  
 (6) [ni]-duba tir-ba (7) giš-bil-la-ta, (8) [ki] Lu-gi-na-ta  
 (9) [A]-tu šu-ba-ti (10) š[u-u]ra ma-du-du-ne-šu (11) Iti  
 Izin-d. Ne-gun, (12) mu uš-sa Ur-bil- (13) lumki ba-hula.

60 gur of royal grain, by the ship of Lu-gi-anna and Sur-zikumma. 30 gur by the ship of Sur-dun, from the storehouse *tirba-gišbilla*, Atu has received from Lu-gina (as) freight for the sailors. Month Izin-Negun, year after (the king) ravaged Urbillum.

In the preceding text (No. 31) I have tentatively rendered *tirba-gišbilla* by "of the reed-thicket plantation".

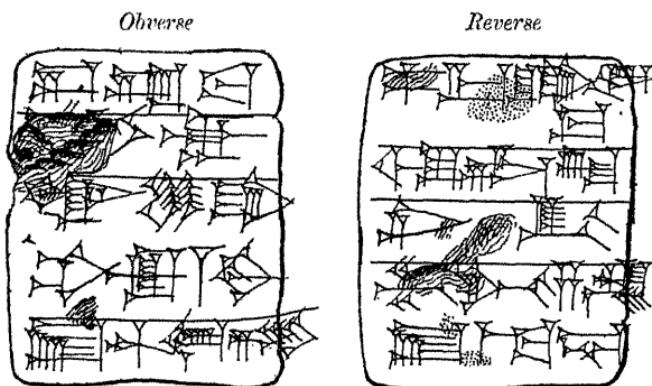
With the exception of line 10, all the restorations may be regarded as extremely probable, if not certain.

Provisions by the ship of Lu-gi-anna through Lu-gina are mentioned in Reisner's No. 116, ii. Sur-zikumma is a common name.

According to Reisner's No. 161, v, 23-4, Atu (l. 9) was the son of the "great sailor" (*madudu gala*, "great ship-farer"), probably the chief officer aboard a Babylonian vessel.

33 (15). Bûr-Sin, third year.

Unbaked; 40 mm. high by 32.6 mm. wide; obverse and reverse five lines of writing in four cases each. A portion of the second line is wanting, and in the break is the impression of a cord. In the side at this point is a hole into which another end of the same seems to have passed.



(1) *Ga-dub-ba* (2) . . . *nig-ša* (3) *gir se-ga* (4) *gud apin gia-kam* (5) *ē d.Dun-gi* (6) *pa Sur-šu-ga-lam-ma* (7) *ū Al-la* (8) *ni-gala*.

(9) *Mu gu-za d. En-* (10) *lil-la ba-dim*.

Tablet-label of the work of the superintendent of the oxen of the first watering-machine of the temple of Dungi. Secretaries: Sur-šu-galamma and Alla. Filled.

Year (Bûr-Sin) made the throne of Enlilla.

This text is one of a numerous class, and much difference of opinion exists as to their real nature. Langdon reads the first word as *pišan dubba*, "basket of tablets," a meaning which would likewise seem to fit;

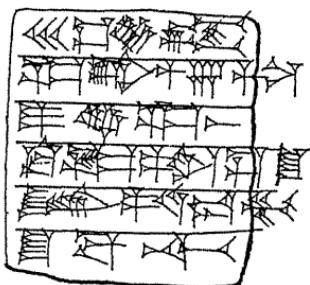
as these documents might refer to the work done—i.e. how many turns of the wheel had been made, little buckets filled in the process, or the like. No records of this nature, however, would seem to have been found as yet. That published in *Amherst Tablets*, vol. i, p. 198 (No. 121), accepting this rendering, would read:—

“Basket of tablets—lists of grain of the page Bazi son of Nadi. It is filled. Year he invested the lord (priest) of Nannar-kar-zida.”

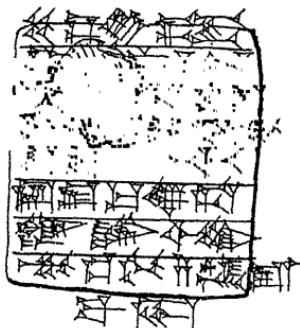
34 (8b). Bûr-Sin, fourth year.

Unbaked; 34 mm. high by 29.5 mm. wide; obverse six lines of writing in as many cases, reverse and edges nine lines in eight cases. Colour grey. Lines 2-4 of the reverse damaged, probably when the tablet was excavated.

Obverse



Reverse



(1) *Ušu giššum guza*, (2) *saga-bi u-imina-bar qa*; (3) *ušu qu šum sag uš*, (4) *sa-dug issaga-šu*, (5) *Lugal-sig-ēa-mu* (6) *šu-ba-ti*.

(7) *Nimin giššum guza* (8) *saga-bi niš-gi qa* (9) *nig . . . -ab silim-ma* (10) *Sur-<sup>d</sup>[Lama] dumu Ura-mu*, (11) *šu-ba-ti*. (12) *ura ē Sur-duna-ta* (13) *Gir Lugal-alim*. (14) *Mu gišgu-za d. En-lil-la* (15) *ba-dim*.

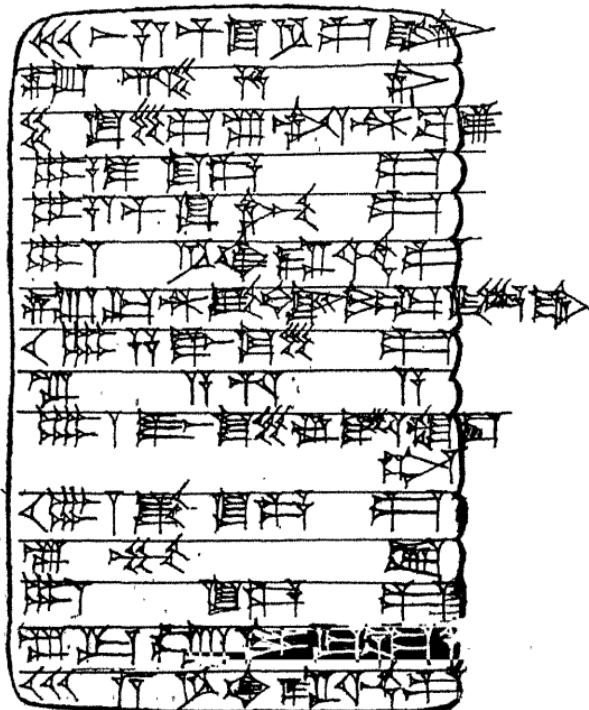
30 cut *šum*-plants, their total (weight)  $17\frac{1}{2}$  *qa*; 30 *qa* *šum*, single head, periodical gift for the mayor, *Lugal-sig-ēa-mu* has received.

40 cut *šum*-plants, their total (weight) 21 *qa*, a peace-  
[offering (?)], Sur-[Lam]a, son of Ura-mu, has received.  
From the reception-hall of Sur-dun's house. Certifier:  
Lugal-alim. Year (Bûr-Sin) made the throne of Enlilla.

35 (14). Bûr-Sin, 3a = fourth year.

Large baked tablet 81 mm. high by 52.5 mm. wide;  
obverse fifteen, reverse twelve lines of writing. Between  
the fourth and fifth of the latter are traces of three lines  
which have been erased.

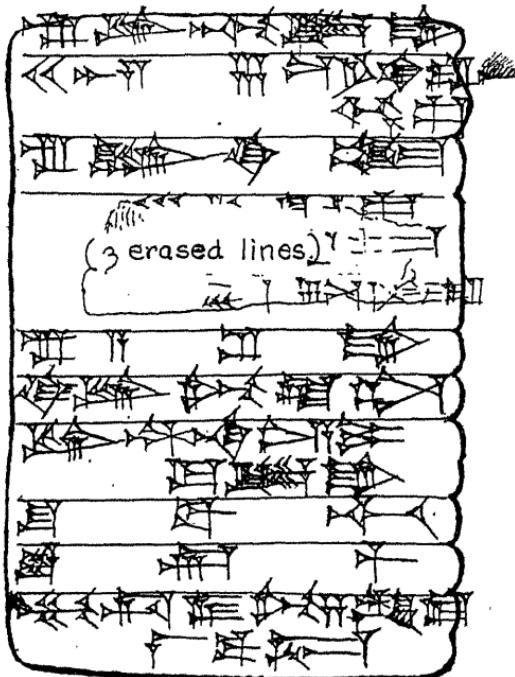
Obverse



(1) *Ušu-aš eš šuš ú qa zid-gur gur lugala* (2) *duba*  
*Nam-ha-ni.* (3) *Nimin zid-še gur ma Ura-d.Ba-u.*  
(4) *Āš mina šuš ušu qa zid kala gur;* (5) *ia eš-šuš-ú*  
*qa zid gi gur;* (6) *āš gi-šuš qa gar-har-ra šeg gur*  
(7) *duba Sur-d.Gal-alim dumu Sur-šag-ga.* (8) *U-usa*  
*lama-šuš-nimin qa zid-še gur* (9) *ma A-ḥu-a.* (10) *Ussa*

gi-šuš nimin qa zid-še ma ḫ nin giš-ta. (11) *U-imina*  
 gi-šuš-ninnu qa zid-kala gur (12) ma *Mu-su*. (13) *Āš*  
 gi-šuš qa zid-kala gur (14) ma *Sur-mesi dumu Sur-sak-*  
*kud*. (15) *Ušu-lal-gi gar-har-ra šeg gur*,

Reverse



(16) ma *Lu-bal-šag-ga*. (17) *Niš-mina eš-šuš-āš qa*  
*gar-har-ra* (18) *šeg gur*, (19) ma *Lugal-ki-aga*.

(20) *Ma a-si-ga* (21) *ki Lu-gu-la-ta* (22) *Lu-d.Na-ru-a*  
*dumu* (23) *Sur-šag-ga* (24) *šu-ba-ti*. (25) *Iti Gan-maš*,  
 (26) *mu-uš-sa gu-za ḫ. En-lil-* (27) *la ba-dim*.

*Translation, obverse and reverse*

(1) 31 *gur* 190 *qa* of royal meal-food; (2) seal of  
*Namhani*. (3) 40 *gur* of wheat-meal, ship of *Ura-Bau*.  
 (4) 6 *gur* 150 *qa* of fine meal; (5) 5 *gur* 190 *qa* of  
*gu-meal*; (6) 6 *gur* 60 *qa* of excellent *harra*-food;

(7) seal of Sur-Gal-alim, son of Sur-šagga. (8) 18 *gur*  
 280 *qa* of wheat-meal, (9) the ship of Aljuia. (10) 8 *gur*  
 100 *qa* of wheat-meal, the ship by hire of *nin-giš*.  
 (11) 17 *gur*, 110 *qa* of fine meal, (12) the ship of Musu.  
 (13) 6 *gur* 60 *qa* of fine meal, (14) the ship of Sur-mesi,  
 son of Sur-sakkud. (15) 30 less 1 *gur* of excellent *harra*-  
 food, (16) the ship of Lu-bal-šagga. (17-18) 22 *gur* 186 *qa*  
 of excellent *harra*-food, (19) the ship of Lugal-kiaga.

(20) The down-stream ships (which) (21) from Lu-gula  
 (22) Lu-Narua, son of (23) Sur-šagga, (24) has received.

(25) Month Gan-maš, (26) year after (Bûr-Sin) made  
 the seat of the god Enlilla.

The three erased lines on the reverse apparently refer  
 to meal and *harra*-food belonging to another month.

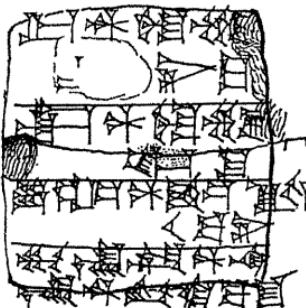
36 (9b). Bûr-Sin, fourth year.

Unbaked; 34 mm. high by 32 mm. wide; obverse and  
 edge six lines of writing in five cases, reverse and edge  
 eight lines in four cases. Broken across, and the edges  
 somewhat chipped. Colour grey.

Obverse



Reverse



(1) *Ušu-eš bib* (2) *mina anšu mu eš* (3) *azaga-ta sa-a*  
 (4) *ki dam-gare-ne-ta* (5) *mu šabra-ne-* (6) *ne-šu* (7) *Sur-*  
*d. Nin-Gir-su* (8) *ni-ku* (9) *urui d. Nin-Gir-su-* (10) *ka-šu*.  
 (11) *iti Izin-d. Ne-gun*, *u* (12) *u ba-ni* (13) *mu en maḫ*  
*an-na* (14) *en d. Nannara ba-tug*.

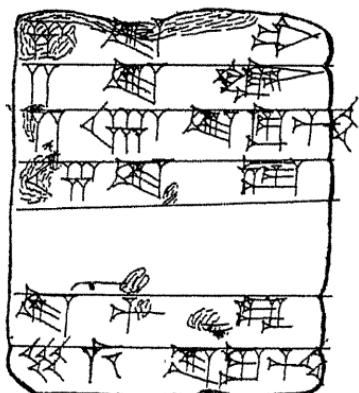
33 asses, 2 asses of 3 years, bought for silver from the agents. In the name of the seers, Sur-Nin-Girsu has acquired (them) for the field-labourers of Nin-Girsu.

Month Izin-Negun, day 10, morning, year (the king) invested the supreme lord of Anu (as) lord of Nannar.

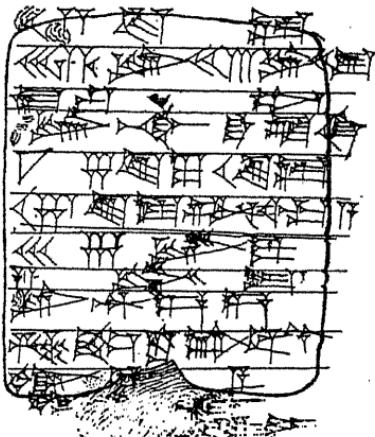
37 (16). Bûr-Sin, fourth date.

Unbaked; 48.5 mm. high by 38.6 mm. wide; obverse, six lines of writing (a space between lines 4 and 5); reverse, eleven lines; edge below, three lines; left-hand edge, two lines. Damage to the tablet renders lines 1 and 17-20 incomplete. There are traces of corrections in line 8, and lines 9 and 14 seem to have been inserted after the rest of the text was written.

Obverse



Reverse



Left-hand edge.

(1) *Ia su gud* (2) *mina su anšu* (3) *mina šuš û-imin su udu maš* (4) *û-ia su sila*.

(5) *su-bar-ra* (6) *ninnu-lal-gi su udu maš* (7) *û-mina su sila* (8) *ušu-mina lu-man, eš lu-man sila* (9) *é uru-ta* (10) *Lu-Lagaš-ki* (11) *Gi-šuš-ia su udu û su sila* (12) *û-ia su sila* *Al-hul-a* (13) *ušu-dš niga-udu* (14) *mina nigâ*

*sila*(15) *Lu-d. Kal-kala* (16) *nam-erima-bi ba-kud* (17) *Gir Un*(?) . . . -a (18) *gir* . . . -ku (19) . . . -*Ba-u dumu* (20) [S]ur-šag-ga (21) [Iti] *Mu-šu-du mu en mah-me* (22) *en an-na en d. Nanna ba-tug.*

5 ox-hides, 2 ass-hides, 137 lamb-skins, 15 ewe-skins.

Detached skins: 50 less 1 lamb-skins, 12 ewe-skins, 32 fatlings, 3 fatling ewes, from the temple of the city, Lu-Lagaš (the Lagašite). 65 sheep-skins, 10 ewe-skins, 15 ewe-skins, Al-hula. 36 fatling-sheep, 120 fatling-ewes, Lu-Kalkala. He has removed their ban. Agent: *Un*(?) . . . -a, agent: . . . -ku, [agent :] . . . -Bau, son of [Su]r-šagga.

Month Mu-šudu, year (the king) invested the supreme great lords—the lord (?) of Anu (and) the lord of Nannar.

Line 1. Instead of "5", "300" ( $60 \times 5$ ) is possible.

Line 2. Instead of "2", "120" is possible.

Judging from line 5, the hides and skins were sold whilst still on the animals, as it is here stated expressly that the 49 lamb-skins mentioned in line 6 were detached.

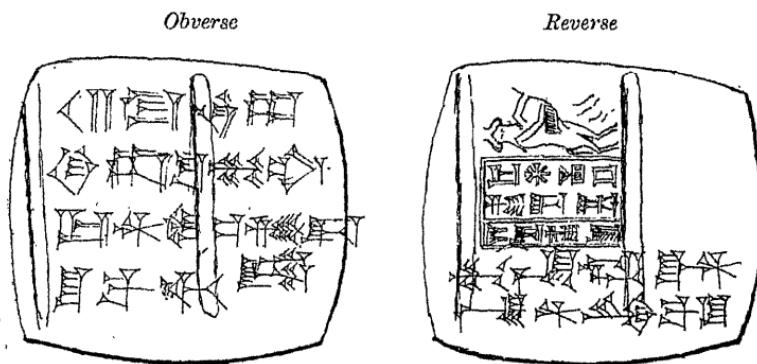
In line 8 the character  seems to be the same as  and  in lines 13 and 14. Instead of the usual word "fatlings", probably "unshorn sheep", etc., would be preferable.

*Nam-erim kuda* (l. 16) is rendered in Semitic Babylonian by *mamitum tamūl*, "to pronounce an incantation." This probably refers to the sheep only, and would be for the purpose of removing any curse or ban which may have been placed upon them. Freed from evil influences, it was naturally supposed that they would be "fat and well-loving"—prolific, also, and with good fleeces.

### 38 (10b). Bûr-Sin, fourth year.

Unbaked; 40 mm. high by 41 mm. wide; obverse four lines of writing, reverse two. The left-hand portion of both sides is impressed with the cylinder-seal of the

receiver, with its disc-mount at each end (top and bottom). Colour grey.



(1) *U-mina ma-na urudu*, (2) *ki Ab-ba-mu-ta*,  
 (3) *Sur-d.Nin-giš-zi-da-de* (4) *šu-ba-ti*.

(5) *Mu en mah gal ana* (6) *en d-Nannar ba-tug*.

12 *mana* of bronze, from *Abba-mu*, *Sur-Nin-giš-zidate* has received.

Year (the king) invested the supreme great lord of *Anu* (as) lord (priest) of *Nannar*.

The cylinder-seal is impressed twice only—once on each side—so that there is not much chance of completing the wanting details; especially, also, as the scribe had to sink the raised disc-mounting deeply into the clay before the inscription, with the design accompanying it, could be made visible. The traces of the names read as follows:—

*Sur-d.Nin-giš-zi-da-de* } Sur-Nin-giš-zidate,  
*dumu Å-zi-da* son of Å-zida.

The design seems to show, on the right, a bull-man overcoming an animal, and on the left a seated deity. This implies that it consisted of a double subject, the bull-man group and the owner of the cylinder led into the presence of his god.

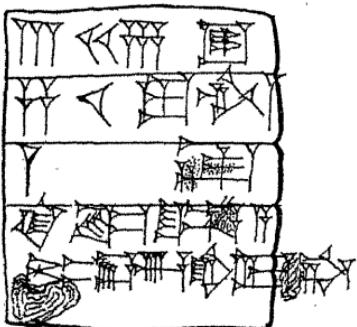
Another cylinder bearing the name of Sur-Nin-giš-zidā, son of A-zida, is that impressed on No. 46, which is dated some years later (second year of Šu-Sin). Though the design and the inscription seem to be the same, the gem itself is clearly a different one, as the later tablet bears no trace of the disc-mounting. Objects of this kind, it is needless to say, were often lost, or mislaid for a time, and needed replacing. In favour of the identity of the individual is to be noted that both documents refer to copper or bronze.

The wedges of the first two lines are doubled, implying that the scribe had a defective stilus—they seem to become clear with the divine name in *Sur-Nin-giš-zidā*, at which point he probably recut it.

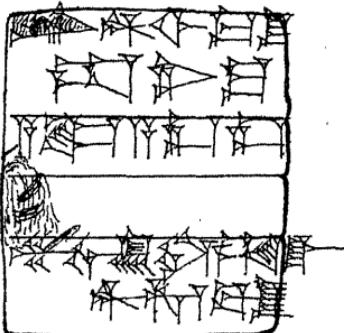
39 (17). Būr-Sin, 5th year.

Unbaked; 38.75 mm. high by 34 mm. wide; obverse five lines of writing in four cases, reverse five lines in three (a blank case between the third and the fourth lines). Colour grey.

Obverse



Reverse



(1) *Êš šuš nis-dš lahar* (2) *luma šuš û udu-nitah* (3) *gi šuš sila* (4) *ki Gu-de-a* (5) *dumu Un-ila-ta* (6) *Lu-d.Si-ma-ku-* (7) *ab ni-ku* (8) *a-ka-a-ga-ga*.

(9) *Mu enunu-gala d.Innanna ba-tuga.*

206 cattle, 250 sheep, 60 ewes, from Gudea, son of Un-ila, (which) Lu-Šimaku held, has been requisitioned.

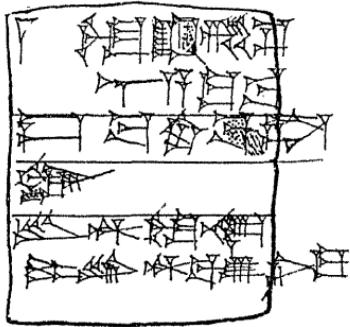
Year he invested the lord (priest) of Ištar's great festival-hall.

The Gudea mentioned in line 4 is naturally not the *patesi* (*iššaku*) of that name, hence, in all probability, the indication of his parentage.

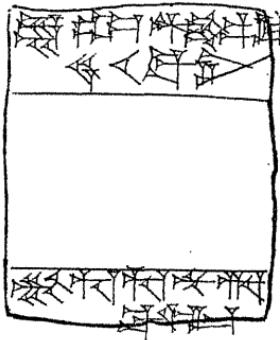
40 (18). Bûr-Sin, 7th year.

Unbaked; 40 mm. high by 32.5 mm. wide; obverse six lines of writing in four cases, reverse four lines in two cases, with a wide space before the last line. Colour grey.

Obverse



Reverse



(1) *Gi šuš Nin-zag-gi-si* (2) *lul-a ub-ba* (3) *giš-bu šub-ba-ta* (4) *gir* (rest of line blank) (5) *Lu-d. Nin-šah* (6) *dumu Lu-d. Ba-u ni-ku* (rev. 7) *iti Izin-d. Ne-gun* (8) *ū ū-ba-zal.*

(9) *Mu Hu-hu-nu-ri* (10) *ba-hula.*

60 (*qa*) (of some kind of produce) for Nin-zaggi-si, weighed (and) sealed, from the amount distributed; certifier: (blank), Lu-Ninšah, son of Lu-Bau, holds. Month Izin-Ne-gun, day 10th.

Year (Bûr-Sin) ravaged Huhunuri.

To all appearance this is an extract from a longer inscription, hence the absence of the designation of the substance supplied. The name of the recipient, Nin-zaggi-si, is evidently that of a woman, and analogous in

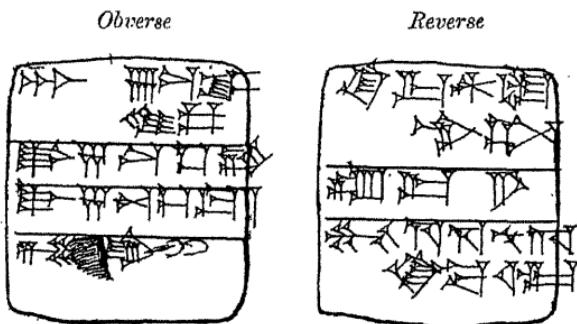
form to that of En-zaggi-si and king Lugal-zaggi-si. Also En-šag-azag-gi, No. 22, rev. col. i, line 22, above.

The first character of the second line I have read as , *lal*, one of the meanings of which is "to weigh".

*Giš-ba šubba* occurs in Reisner's *Tempelurkunden aus Tel-loh* (text 16, i, 16), but the column where it occurs seems to be imperfect. For *Lu-Ninsalh*, son of *Lu-Bau*, see No. 130 of the same work, which refers to amounts of silver; also No. 148, where he receives from *Lu-igi-šagšag* 130 *qa* of some produce of which the name is lost.

41 (19). Bûr-Sin, 7th year.

Unbaked; 31.5 mm. high, 29 mm. wide; five lines of writing in four cases on the obverse, and five in three cases on the reverse. Colour grey.



(1) *Èš ussa qa ka-* (2) *lum gur*, (3) *ninnú-ia qa giš-geštin*, (4) *mimin-ia qa giš-ma-a* (5) *zi-ga* (6) *ki Sur-d.Nin-* (7) *muka-ta* (8) *Duba Sur-gara*. (9) *Mu Hu-hu-nu-ri* (10) *ki ba-ḥul*.

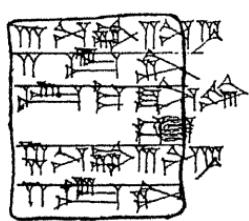
3 *gur* 8 *qa* of dates; 55 *qa* of grapes; 45 *qa* of figs (?); have been removed. (Received) from Sur-Nin-muk. Seal of Sur-gara. Year (the king) ravaged Huhunuri.

*Giš-geštin* in line 2 apparently means, in reality, "vine," but that seems to be hardly possible, as grapes would be the more likely. Nevertheless, vine-leaves are used in the Nearer East in cookery.

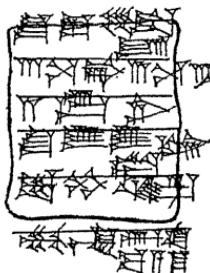
## 42 (20). Bûr-Sin, 8th year.

A small imperfectly-baked tablet, 25.5 mm. high by 21 mm. wide, obverse six lines of writing in five cases, reverse and edge below nine lines of writing in six cases. Colour reddish grey.

Obverse



Reverse



(1) *Eš qa kaš, mina qa gar* (2) *mina gin zal*, (3) *Ib-ku-ša lu* (4) *giš-[ku]*. (5) *Ia qa kaš, eš qa gar*, (6) *mina gin zal*, (7) *Šu-e-li* (8) *sukkal*. (9) *Eš qa kaš, eš qa gar*, (10) *mina gin zal*, (11) *Šu-u-u lu* (12) *rim*. (13) *Iti Dim-kua*, (14) *mu en Gurudugki* (15) *ba-a-tug*.

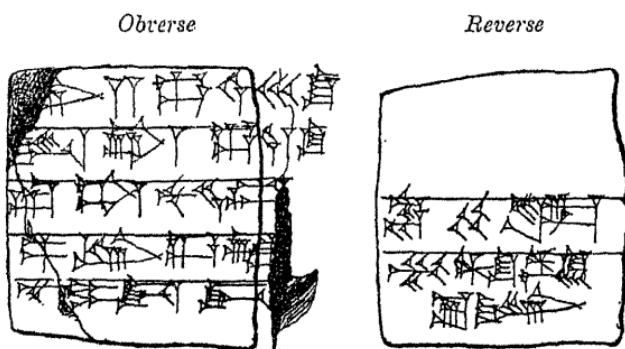
3 *qa* of drink, 2 *qa* of food, 2 *gin* of oil, *Ibku-ša*, the retainer (?). 5 *qa* of drink, 3 *qa* of food, 2 *gin* of oil, *Šu-eli*, the messenger. 3 *qa* of drink, 3 *qa* of food, 2 *gin* of oil, *Šu-uu*, the courier. Month *Dim-ku*, year he invested the lord (priest) of *Èridu*.

Texts of this class are numerous, and rarely give any interesting details. As those referring to allowances for people travelling record their object, it seems probable that the present inscription gives details of the allowances granted to employees at some stated place, and not actually on the road. The three persons named, however, bear the same titles as those commissioned to make journeys.

In many of these texts the chief interest lies in the names, which are often rare. In the present text the first, *Ibku-ša*, is Semitic, whilst the other two are Sumerian.

## 43 (21). Šu-Sin, 1st year.

Baked; 33 mm. high, 30 mm. wide, obverse five lines of writing in as many cases, reverse three lines in two cases. Colour dark (blackish) grey.



(1) [Lal ?]-li mina guruš ӯ ušu-šu (2) a-bi gi šuš guruš ӯ gia-šu (3) uru-ta nu-ē. (4) Pa Lu-kul-la, (5) nu-bandu Da-du.

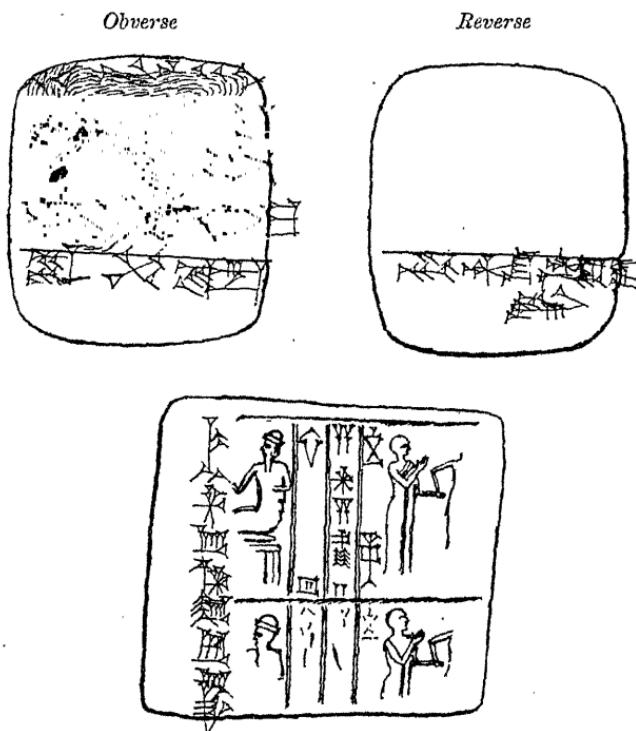
(6) Iti Dim-kua, (7) mu d.Šu-d.S- (8) in lugala.

A balance (?) of 2 men for 30 days, their pay, 60 *qu* (per) man for each day, has not left the city. Notary: Lu-kalla; superintendent: Dada.

Month Dim-kua (6th month), year Šu-Sin (became) king. For the restoration of the first group as *lalli* (☞), see Reisner's *Tempelurkunden*, No. 174, rev., lines 10, 11. The people who, in that inscription, "had not left the city," were the two superintendents.

## 44 (22a and 22b). Šu-Sin, 1st year.

Imperfectly baked, 36.5 mm. high by 31.5 mm. wide, obverse five lines of writing (four of them very mutilated), reverse two (the date). This document is accompanied by the reverse and portions of the edges of its envelope (44 mm. high, 41 mm. wide), inscribed with the date (one line), and impressed with the cylinder of the scribe, in this case apparently a herdsman.



(1) . . . (2) *ru* . . . *ba* (or *zu*) (3) . . . -*ta* (4) *Ura-dam ni-ku* (5) *Iti Dim-kua*.

(6) *Mu d.Šu-d.Sin* (7) *lugala*.

. . . from . . . Ura-dam has received. Month Dim-kua (6th month).

Year Šu-Sin (became) king.

The cylinder impressed on the envelope shows Ura-dam led by a divine attendant into the presence of the deity whom he worshipped (see No. 28, and pp. 28, 29, 31, 46, 69). As usual, the subject is divided on account of the desire to show the inscription prominently. This reads as follows:—

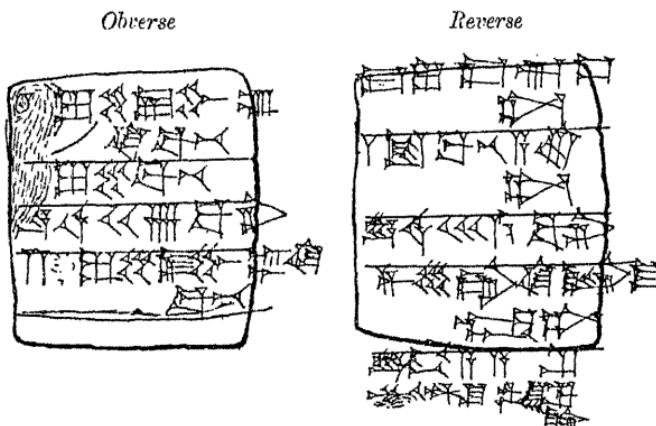
<i>Ura</i>	<i>-</i>	<i>dam</i>	<i>Ura-dam,</i>
<i>dumu d. Dumu-zi-lugala(?)</i>			<i>son of Duma-zi-lugala,</i>
<i>utul</i>			<i>the shepherd.</i>

The name Ura-dam is a rare one, and only once occurs in Reisner's *Tempelurkunden* (154, II, 29).

The year and month are the same as in No. 43.

45 (23). Šu-Sin, 1st year.

Unbaked; 33.5 mm. high by 30.5 mm. wide, obverse six lines of writing in four cases, reverse and edge below nine lines in five cases. A portion of the upper left-hand side of the obverse is damaged.



(1) . . . *udu še Sa-bu-um* (2) *ki ba-bat*; (3) . . . *udu še ba-bat*; (4) *iti ú niš-usa-ba-ni*. (5) *Mina šuš udu še Sa-bu-umki* (6) *ba-bat*, (7) *é udu ga-nun giš-* (8) *ta*. (9) *Gi šuš lahar ba-bat a-šaga-* (10) *ta*, (11) *iti ú ušu-lal-gi-ba-zal* (12-13) *zi-ga*. *Ki Lugal-dur-maha-ta*. (14) *Iti Amar-a-a-si* (15) *mu d.Šu-d.Sin lugala*.

60(?) fat sheep of Sabum, full grown; . . . fat sheep, full grown, the 28th day of the month. 120 fat sheep of Sabum, full grown, from the sheep-stall of *ga-nun-giš*; 60 cattle, full grown, from the field, on the 29th day of the month. Removed from Lugal-dur-mah's place. Month Amar-aasi (11th month), year Šu-Sin (became) king.

*Udu še* is apparently the Semitic *immeru marū*, "fat sheep," the second character (*še*) suggesting that it was fed on grain. Sheep were also naturally fed on grass, and

likewise, apparently, on oil. For *ba-bat*, see the Journal of the Royal Asiatic Society, October, 1912, p. 1061, where it seems to distinguish the *ukuku*-bird from the large ("full grown") *ukuku*.

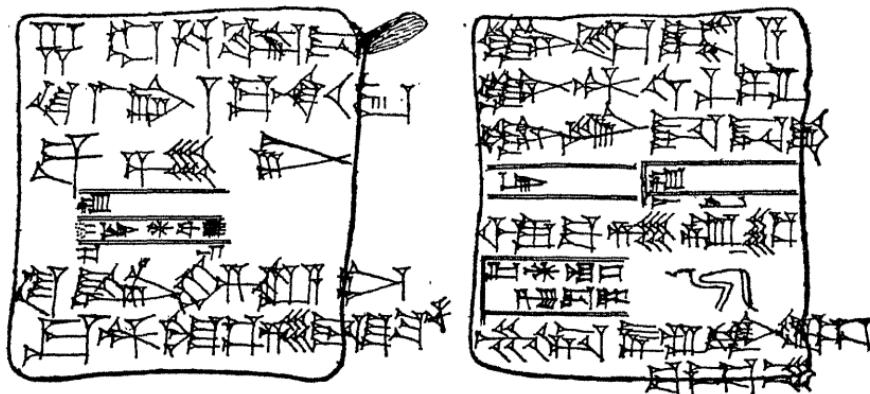
The name of the month is not given in lines 4 and 9—it was apparently that contained in the date.

46 (24). Šu-Sin, 2nd year.

Baked case-tablet, still unopened; 46 mm. high by 41.5 mm. wide; obverse five lines of writing, reverse and edge below it six lines. Both sides, as well as the edges, are impressed with the cylinder-seals of Sur-Nin-giš-zida, Gudea, and other persons mentioned.

Obverse

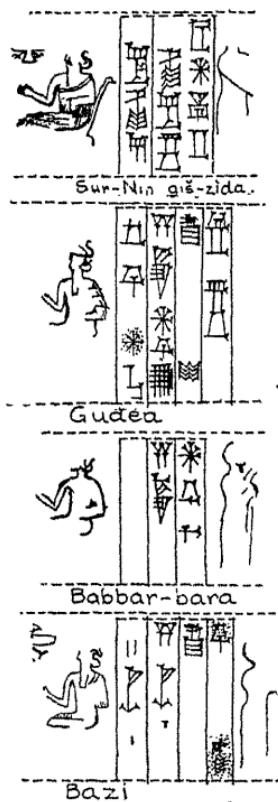
Reverse



(1) *Ia urudu ha-su-da* (2) *ki-lal-bi gi ma-na u gin*  
 (3) *ba-zi-ir*, (4) *ki Lugal-im-ru-a-ta* (5) *Sur-d.Nin-giš-zida šu-ba-ti*. (6) *Gir Gu-de-a*, (7) *gir d.Babbar-bar-ra*,  
 (8) *gir Lu-da-da-ga*, (9) *u Ba-zi dup-šara*.

(10) *Mu uš-sa ma-dara-abzu* (11) *ba-ab-gab*.

5 brazen *hasuda* (? kettles), their weight 1 mana 10 shekels, have been deposited (?); Sur-Nin-giš-zida has received them from Lugal-imrúa. Certifier: Gudea; certifier: Babbar-barra; certifier: Lu-dadaga; and Bazi, scribe. Year after (the king) opened the ark *dara-abzu*.

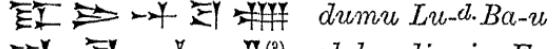
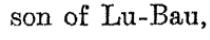
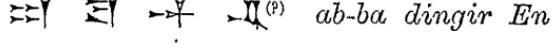
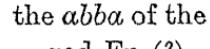


Apparently the seal-impressions are those of the recipient, two of the certifiers, and the scribe. The most prominently impressed is the first, which shows its owner being led into the presence of his god. In the field, before the deity, was a bird with outspread wings. The inscription is as follows:—

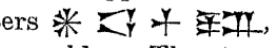
Sur-d. Nin-giš- }  
 zi - da - de } Sur-Nin-giš-zida,  
 dumu Â-zi-da son of Â-zida.

This is impressed on the obverse and the edge, left-hand side. (For another cylinder with the same name, see No. 38, above.)

The cylinder of Gudea had a four-line inscription, and seems to read:—

   *Gu - de - a* Gudea.  
  *dup - šara* the scribe.  
  *dumu Lu-d.Ba-u* son of Lu-Bau,  
  <sup>(p)</sup> *ab-ba dingir En* the *abba* of the god En (?).

This occupies the space on the obverse and the right-hand edge. The design showed a deity wearing a horned hat seated on a panelled stool, and the owner of the cylinder led into his presence (the latter figures are not impressed).

The cylinder-seal of Babbar-barra is apparently that visible on the upper edge (i.e. between the top of the obverse and the bottom of the reverse) and on the upper left-hand part of the reverse. It was to all appearance in a very bad condition, but the characters  *d.Babbar-barra*, seem to be just traceable. The two remaining lines are very uncertain, but the second possibly contained his title or calling, and the third his father's name, *Lu-...-lil* or *Lugal-...-lil*, possibly *Lu-d.Enlil* or *Lugal-d.Enlil*. The subject was the same as the others (the owner led into the presence of a seated god).

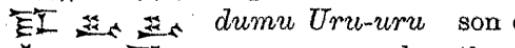
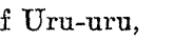
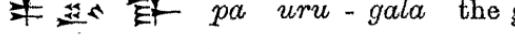
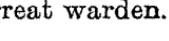
The remaining cylinder-seal is apparently that of Bazi, on the upper left-hand side of the reverse and the edge above the same. The inscription is in four lines:—

1st line: The characters *Ba-zi* exceedingly uncertain.

2nd line: part of *dup*.

3rd line: the two horizontal wedges of *dumu*, traces of *uru*, and the beginning of *uru* again.

As a Bazi son of *Uru-uru* (Langdon: *Ses-ses*) occurs in Reisner's No. 82, rev., 21, these traces should apparently be completed as follows:—

  *Ba - zi* Bazi,  
  *dup - šara* the scribe,  
  *dumu Uru-uru* son of Uru-uru,  
  *pa uru - gala* the great warden.

The design, like the others, showed the owner, a shaven-headed priest, led into the presence of a seated deity. The "great warden" was evidently a priest.

Other texts referring to brazen *hasuda* are Nos. 210 and 309 in F. Thureau-Dangin's *Recueil de Tablettes Chaldéennes*, and Reisner's Nos. 124 (six times) and 280.

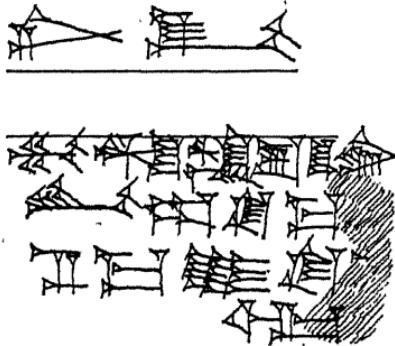
47 (25). Šu-Sin, 3rd year.

Baked; about 4 cm. high by 33 mm. wide; obverse five lines of writing in as many cases, reverse five lines in two cases, with a space between the first and second. Colour dark grey. This tablet, though somewhat defaced when first copied a few years ago, has now fallen to pieces, and could not be revised.

Obverse



Reverse



- (1) *Pišan dub-ba* (2) *udu kur-ra* (3) *iti(?) a(?) a(?) - si(?)*
- (4) *Gir-su ki-ta* (5) *Gu-ab-ba ki-šu* (rev., l. 6) *ni-gala*.
- (7) *Mu d.Šu-d. Sin lugala* (8) *Uriki-wa* (9) *Si-ma-lumki ba-* (10) *hula*.

Tablet-label (or "Basket of tablets") of the sheep-food of the month Aasi, from the city Girsu to the city Gu-abba. It is full.

Year Šu-Sin, king of Ur, devastated Simālum.

Texts of this class are generally baked, and (as in the case of this tablet, when intact) have a hole in the left-hand side, through which a string was passed for attaching

it to the bag (probably of woven reeds) in which the account-tablets were kept and transmitted. They are, therefore, of the nature of labels, and, as such, were baked and set aside (after being detached from the parcel) as

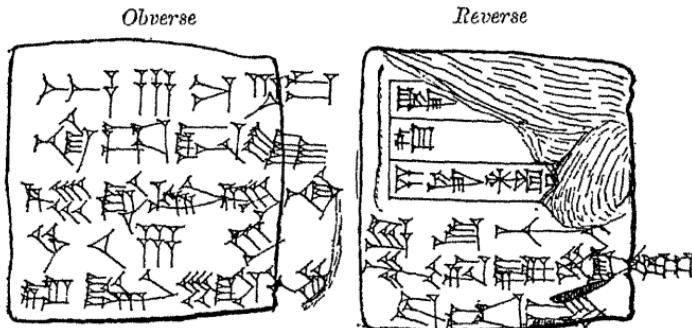
records of the dispatch of the accounts to which they refer. In the above the third line is probably the only doubtful one.

For another text of this class, see No. 33, also Langdon's No. 60 in "Archives of Drehem":—

"Bag of tablets of the old accounts of the *guzalu* (officials). Year Šu-Sin, king of Ur, devastated the land of Zabšalu. It is full."

48 (26). Šu-Sin, 3rd year.

Baked; 35 mm. high by 33 mm. wide; obverse five lines of writing, reverse three. Both sides, as well as the top, bottom, and left-hand edges, are impressed with the cylinder of the scribe, Lugal-li-tar-zu. The right-hand corner of the reverse and the edge above it are chipped away.



(1) *Mina, mina šuš dš qa gar gur* (2) *na-ab-da-lum*  
 (3) *zi-ga Lu-gi-na* (4) *ú ú-áša-kam* (5) *dub Lugal-li-tar-zu*.  
 (6) *Iti Šu-(n)umuna* (7) *mu uš-sa ma-dara-abzu*  
 (8) *ba-ab-gab*.

2 *gur* 126 *qa* of food—choice—taken (by) *Lu-gina*,  
 day 16th. Seal of *Lugal-li-tar-zu*.

Month *Šu-(n)umuna* (Tammuz, the 5th month), year  
 after (the king) opened the ark *Ma-dara-abzu*.

As the surface of the tablet is small, only one figure  
 (that of the owner, *Lugal-li-tar-zi*) is recognizable. This  
 is visible on the left-hand edge. A portion of a seated  
 deity's throne and robe appear on the edge below the  
 obverse. The inscription reads as follows:—

*Lugal - [li - tar - zu]      Lugal-litar-zu,*  
*dub      -      [šara]      the scribe,*  
*dumu Lu-d. Nin-š[ah]      son of Lu-Nin-šah (?)*.

This is impressed over the text of the tablet.

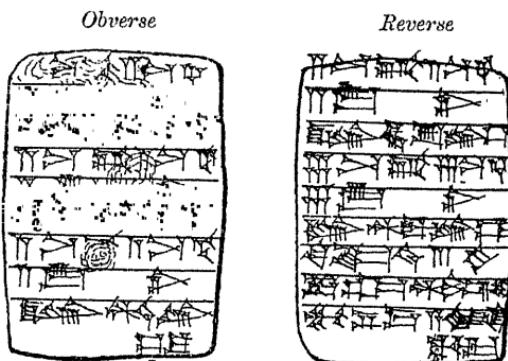
The Semitic word *nabdalu* (l. 2) is noteworthy.  
 I have regarded it as describing the kind of food, but it  
 may be a personal name.

The name *Lugal-li-tar-zu* is a parallel to that of  
*En-li-tar-zi*, the successor of *En-temena* as *isšaku* of  
*Lagaš* (Thureau-Dangin, *Recueil de Tablettes Chaldéennes*,  
 Paris, 1903<sup>1</sup>). As written, the latter probably means  
 “the lord, director of life”, whilst the name in the present  
 text would be “the king, director of the wide”. With the  
 exception of the first word, however, it is not impossible  
 that these names are identical, the final element, *zu* or *zi*,  
 being vocalic variants of the same root.

#### 49 (27). *Šu-Sin*, 4th year.

Practically unbaked; 38 mm. high by 27 mm. wide;  
 obverse ten lines of writing, reverse likewise ten. Colour  
 grey. The first seven lines are more or less damaged.

<sup>1</sup> See the *Journal of the Royal Asiatic Society* for 1904, p. 339.



(1) [Mina ? qa ka]š, mina qa gar, (2) mina [gin] zal,  
 (3) Gi-[na], lu giš-ku. (4) Mina qa kaš, mina qa gar,  
 (5) mina gin zal, (6) Sur(?)-nanga, lu giš-ku. (7) Minu  
 qa [kaš], mina qa gar, (8) mina gin zal, (9) Lugal-  
 d.-Babbar, lu (10) giš-ku. (rev. 11) Mina qa kaš, mina  
 qa gar, (12) mina gin zal, (13) Lugal-azaga-zu, lu giš.  
 (14) Aš qa kaš, aš qa gar, (15) aš gin zal, (16) Lu-  
 d.-Akara(?), lu giš-ku. (17) Sa-duga ū eša-kam, (18) iti  
 Izin-d.-Dumu-zi, (19) mu Si-ma-a-lumki (20) ba-hula.

[2] qa of drink, 2 qa of food, 2 measures of oil, Gina,  
 the soldier (?); 2 qa of drink, 2 qa of food, 2 measures of  
 oil, Sur(?)-nanga, the soldier (?); 2 qa of drink, 2 qa of  
 food, 2 measures of oil, Lugal-Babbar, the soldier (?); the  
 same amounts again, Lugal-azaga-zu, the soldier (?); 6 qa  
 of drink, 6 qa of food, 6 measures of oil, Lu-Akara(?),  
 the soldier. Contributions of the 3rd day. Month Izin-  
 Dumuzi (the 7th month), year (the king) ravaged  
 Simālum.

One of the common lists of drink, food, and oil (see  
 Nos. 15, 16, 17, 42, etc.).

The *giš-ku* is the title of the person by whom the  
 contributions were sent. "Soldier" is not a good rendering,  
 and has simply been adopted because, with the prefix for  
 "man", *lu*, it may roughly be rendered "man of weapon".  
 Apparently these were the persons to whom the consign-  
 ments referred to were entrusted.

Akara in the name in line 16 is a provisional reading. The group indicates the god of Jokha, the Umina of the inscriptions.

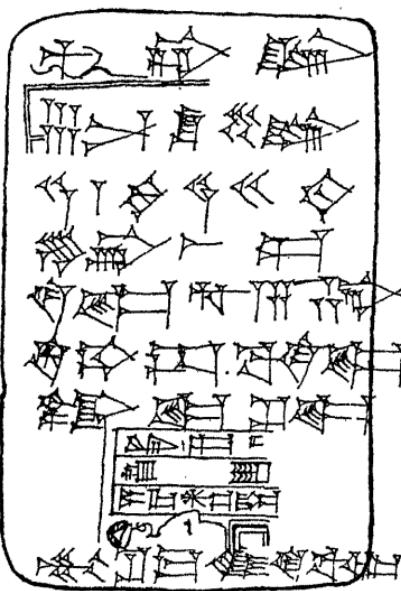
50 (28). Šu-Sin, 4th year.

Baked; 70 mm. high by 44 mm. wide; obverse eight (or nine) lines of writing, reverse eight. Of lines 4-7 of the obverse traces only remain, owing to a large flake having been broken out; and the cylinder-seal of the scribe, impressed over the inscription, renders several of the characters doubtful.

Obverse



Reverse



- (1)  $\hat{U}$  qa kaš šeg lugala ; (2) niš qa kaš gin lugala ;
- (3) ušu qa zid lugala (4) . . . lugala (?), (5)  $\hat{u}$  . . . en (?)
- (6) . . . gur (?) (7) . . . (8) . . . du-u-du (9)  $\hat{U}$  qa kaš lugala ; (10) dš qa zid-še lugala ; (11)  $\hat{u}$  gia-kam  $\hat{u}$  niša-kam (12) še-bi aš gur. (13) Sa-dug Nam-ha-ni
- (14) šuga Gu-ab-baki-ka (15) Gir Ka-si-ka.
- (16) Mu Si-ma-lumki ba-hula.

10 *qa* of fine royal drink; 20 *qa* of standard royal drink; 30 *qa* of royal meal; . . . of the king (?), day . . ., . . ., . . . Dûdu. 10 *qa* of royal drink; 6 *qa* of royal meal, day 1st, day 20th, (the amount of) this grain is 1 *gur*. Namhâni's periodical offering within Guabba. Agent: Kasika.

Year (the king) ravaged Simâlum.

In line 3 a character may have been lost between *zid* and *lugala*. Cf. line 10.

The traces at the ends of lines 4–6 are very uncertain. It is doubtful whether line 5 contained a date or not.

The characters in line 8 transcribed as Du-u-du (Dûdu) may indicate some kind of produce, and not a personal name.

As in lines 11 and 12 the amount is 1 *gur* for twenty days, it is probable that we ought to read *W*, *ia*, “5,” instead of *as*, “6,” as the total required, with the reading adopted, would be 1 *gur* 20 *qa*. Namhâni (l. 13), notwithstanding the careless writing, may be regarded as certain. It is a not uncommon name.

The inscription on the cylinder-seal apparently reads as follows:—*Lu-kal-la, dup-šara, dumu Sur-d. Giš-bil*, “Lu-kalla, the scribe, son of Sur-Gišbil.” Gišbil would be for Gibil (= Girru), the fire-god.

The subject shows the owner led into the presence of his god—see the upper left-hand corner of the reverse.

### 51 (29). Šu-Sin, 5th year.

Baked; 42 mm. high by 35 mm. wide, obverse seven lines of writing in as many cases, reverse eight lines in six cases, the fifth and sixth being divided from each other by an extra ruled line. This document probably originally had an inscribed envelope.

(1) *Ušu lama qa še gur lugala*, (2) *še har-ra erim ura*; (3) *niš û qa gur*, (4) *še erim na*, (5) *ki Al-la-mu-ta*,

(6) *Sur-d. Iši-d. Ba-u*, (7) *šu-ba-ti*. (rev. 8) *Mu Sur-d. Iši-d. Ba-u*, (9) *dub Al-la dumu* (10) *Lul-a-mu ib-ra*, (11) *È d. Nin-Gir-su-me*; (12) *ni-duba a-ba-al-la-ta*.  
 (13) *Iti Še-il-la*, (14) *mu bad Mar-tu* (15) *ba-du*.

Obverse



Reverse



30 *gur* 240 *qa* of royal grain, prepared food for the farm labourers; 20 *gur* 10 *qa*, grain for the men, from Alla-mu, Sur-Iši-Bau has received. In the name of Sur-Iši-Bau Alla son of Lulamu has impressed the seal. People of the temple of Nin-Girsu, from the storehouse of the libation-priest.

Month Še-illa (the 1st month), year (the king) built the western fortification.

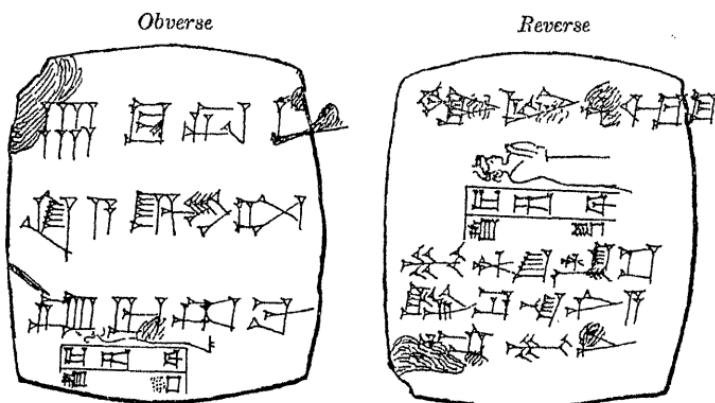
52 (30). Šu-Sin, 7th year.

Baked; 44 mm. high by 37.5 mm. wide; obverse three lines of writing, reverse four. Both sides are covered with impressions of the scribe's cylinder-seal. The surface is inclined to crumble away.

(1) *Ussa tug uš-gi* (2) *ki A-gia-ta* (3) *duba Sur-ab-ba*,  
 (4) *gir Lu-d. Ši-ma-ku*.

(5) *Mu d. Šu-d. Sin* (6) *lugal-e na-ru-a* (7) *maha mu-du*.  
 8 first-quality (?) garments, from Agi. Seal of Sur-abba.  
 Agent: Lu-Šimaku.

Year Šu-Sin, the king, made the sublime inscription.



It seems probable that *uš-gi* (l. 1) is for *uš-giakam*, "the first loom," or the like. My first copy had  , *uš-bar*, "weaver," but the horizontal wedge of *bar* seems to be an accidental mark.

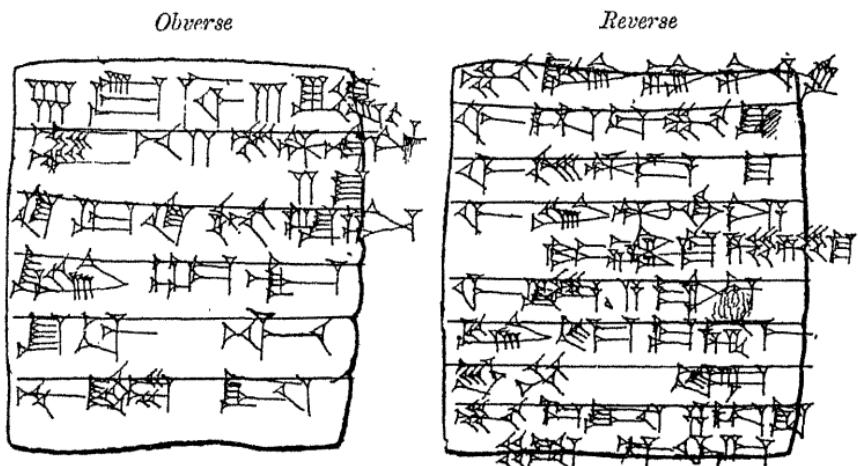
The seal-impressions, which are very indistinct, seem to show, on the right of the inscription a divine figure adoring, like that of No. 31 (p. 33), to which the design in this case must have been similar. For the completion, see No. 32. There was probably an animal (lion or gazelle) engraved beneath the inscription, which reads as follows:—

<i>Sur-ab-ba</i>	<i>Sur-abba,</i>
<i>dup-šara</i>	the scribe,
<i>dumu Ba-zi</i>	son of Bazi.

53 (31). Šu-Sin, 8th year.

Baked; 45.5 mm. high by 41.5 mm. wide; obverse seven lines of writing in six cases, reverse and edge below ten lines in eight cases. Colour greyish-yellow.

(1) *Ia gin lal igi-eš-gala ku-babbar* (2) *sam til-a*  
*Gin-d.Na-ru-* (3) *u-šu* (4) *ki Sur-ki-gu-la-ta* (5) *Lugal-*  
*izin uru* (6) *šu-ba-ti* (7) *nu-bil-da.* (8) *Mu lugala-bi-*  
*ni-pa.* (9) *Igi Ab-ba-mu-šu*; (10) *igi Gin-d.Lama-šu*;  
(11) *igi Lu-d. Na-ru-a* (12) *dumu še-ku-zi-zi-šu*;  
(13) *igi Šag-a-ga-šu*; (14) *lu-enim-ma-bi-me.* (15) *Iti*  
*Dim-kua*, (16) *mu ma-da Za-ab-ša-* (17) *li ba-hul.*



5 shekels less  $\frac{3}{60}$ ths of silver, the complete price for Gina-Narua, from Sur-ki-gula, Lugal-izin, the farmer, has received. There is no renewing—he has invoked the name of the king. In the presence of Abba-mu; in the presence of Gina-Lama; in the presence of Lu-Narua, son of the *heku-zizi*<sup>1</sup>; in the presence of Šag-aga, the witnesses. Month Dim-kua (6), year (the king) ravaged the land of Zabšalu.

A *Sur-ki-gula* is mentioned with two persons named *Lu-Narua* on Reisner's No. 149.

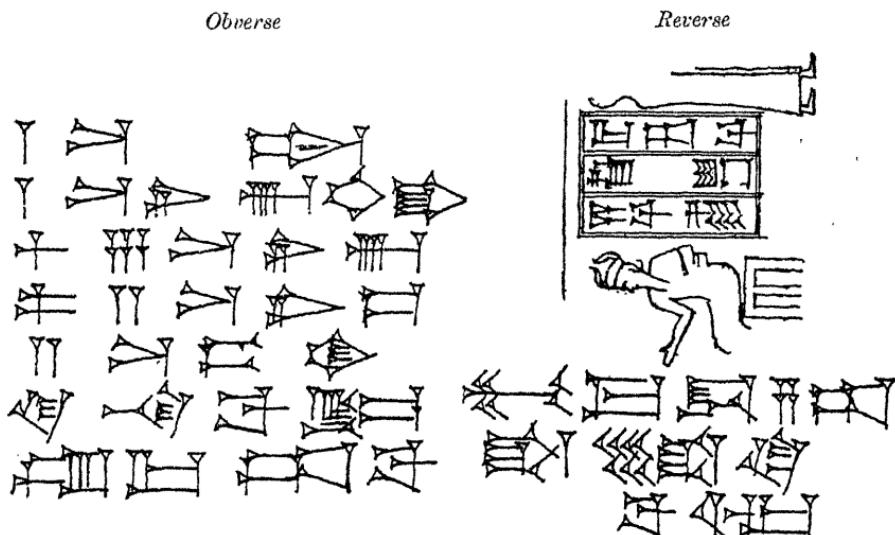
In line 12 the character *ku* seems to have one horizontal wedge too many.

#### 54 (32). Šu-Sin, 8th year.

Imperfectly baked; 47.5 mm. high by 38.8 mm. wide; obverse seven lines of writing, reverse three. Both sides are impressed with the cylinder-seal of the scribe, which has flattened down the writing. Clay reddish-grey, and very friable—so much so, that revision has not been attempted.

(1) *Gi qa lal*; (2) *gi qa zal-nun dug-ga*; (3) *u-dš qa zal-nun*; (4) *niš mina qa zal-giš*; (5) *mina qa ga-har*, (6) *ki Na-ba-šaga-ta* (7) *Duba Sur-ab-ba*.

<sup>1</sup> Possibly “trainer of beasts of burthen”, or the like.



(Reverse—space with seal-impression.)

(8) *Mu ma-da Za-ab- (9) -ša-li ki (10) ba-hula.*

1 *qa* of honey; 1 *qa* of best butter, 16 *qa* of butter;  
22 *qa* of sesame-oil; 2 *qa* of cheese (?), from Nabašag.  
Seal of Sur-abba.

Year (Šu-Sin) ravaged the land of Zabšalu.

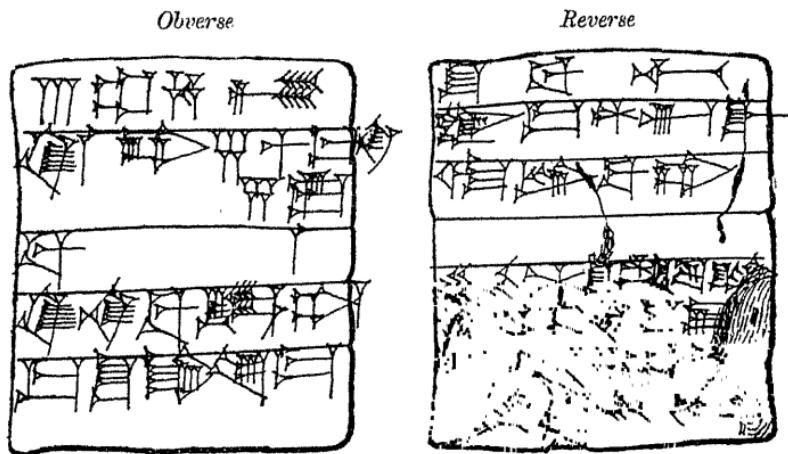
The cylinder-impressions, when more perfect, showed the usual representation of the owner led into the presence of his god. That in the blank space on the reverse is placed so as to show the inscription, with traces of an adoring figure on the right, and the seated god on the left. The inscription is as follows:—

			<i>Sur-ab - ba</i>	Sur-abba,
			<i>dub - šara</i>	the scribe,
			<i>dumu Ba - zi</i>	son of Bazi.

This is probably the same scribe, and therefore the same seal, as is impressed on No. 52.

55 (33). Šu-Sin, 8th year.

Baked; 46 mm. high, 40.5 mm. wide; obverse six lines of writing, reverse seven, the last four, giving the date, being much mutilated. Colour a warm grey ochre.



(1) *Eš uruda ha-zi*, (2) *ki-lala-bi ia-maš ma-na* (3) *ia gin*, (4) *ba-lal*, (5) *ki Na-ba-šaga-ta* (6) *Sur-šu-ga-lam-ma* (7) *šu-ba-ti*. (8) *Gir Sur-d. Nun-gal* (9) *ū Lu-ba-bi*.

(10) *Mu d.Šu-ū.Sin lugala* (11) *[U]ri ki -wa -gi* (12) *[ma]-du Za-ab-š[a- (13) -l]i ki mu-hula*.

3 brazen *ha-zi*, their weight  $5\frac{1}{2}$  mana 5 shekels, he has sold. From Nabašag, Sur-šu-galamma has received them. Intermediaries: Sur-Nungala and Lu-babi.

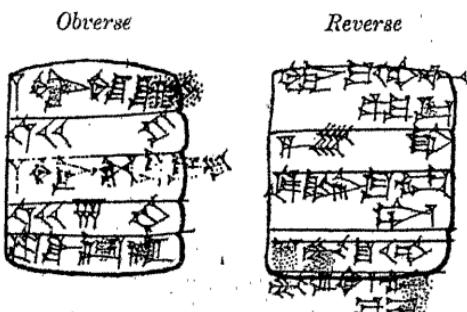
Year Šu-Sin, king of Ur, ravaged the land of Zabšalu.

This is a similar transaction to No. 46, where, however, the vessel sold is described as "a brazen *ha-suda*".

The date is a fuller form of No. 54.

56 (34). Šu-Sin, 9th year.

Baked; 25 mm. high by 21 mm. wide; obverse five lines of writing in as many cases, reverse and edge below eight in five cases. Colour greyish-yellow ochre.



(1) *Gi eme šu-gi* (2) *u niša-kam* (3) *Gi anšu nitah šu-gi*,  
 (4) *u nis-imina-kam*. (5) *šag-gal ur-ra* (6) *Gir Ku-ul-ti*  
 (7) *pa ku-ur*. (8) *zi-ga*. (9-10) *ki Lugal-dur-malha-ta*.

(11) *Iti Mu-šu-du*, (12) *mu ma-gura mal* (13) *ba-dim*.

1 she-ass, full-grown, day 20th; 1 he-ass, full-grown, day 27th, carrying the food. Through Kulti, the proctor (?), transferred from Lugal-durmah.

Month Mu-šudu (the 10th month), year (the king) constructed the sublime bark.

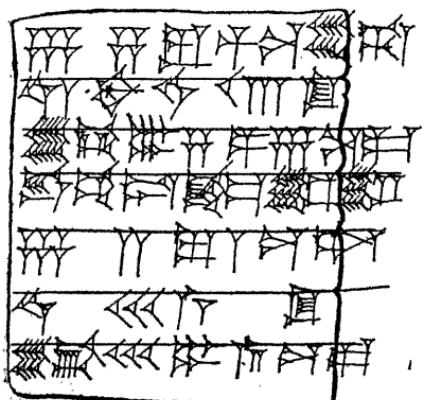
The rendering of *šag-gal urru* as "carrying the food" is based upon the meaning of *rakābu*, "to ride," which  (Meissner, *Seltene Ideogramme*, No. 3826) seems to have. The translation "proctor" for *pa ku-ur* is based on the addition to pl. 19 *a, b*, of WAI. ii, pl. 26, where  *ku-ru-\**, is translated by *napalsuju*, probably meaning "to weigh".

The names *Kulti* and *Lugal-durmah* seem not to occur in Reisner's *Tempelurkunden*. The former is possibly Semitic.

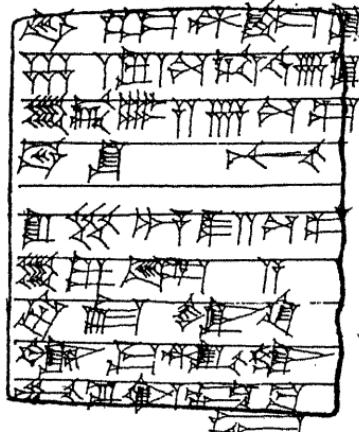
57 (35). Šu-Sin, 9th date.

Baked; 50 mm. high by 40 mm. wide; obverse seven, reverse and edge below it nine lines of careful writing. The fourth and fifth lines of the reverse are separated by a small space. Colour reddish-grey.

Obverse



Reverse



(1) 364 sheep at  $\frac{1}{2} qa$  of grain (each), (2) 1st day to 13th day, (3) their grain (amounts to) 7 *gur* 266 *qa*. (4) Month Gud-du-nemumu. (5) 362 sheep at 1 *qa* of grain, (6) to the 30th day less 1, (7) their grain (amounts to) 35 *gur* less 2 *qa*. (8) Month Izin-Negun. (9) 361 sheep at 1 *qa*, to day 8, (10) their grain is 9 *gur* 188 *qa*. (11) Month Šu-(n)umuna (the 5th month = Tammuz).

(12) Total: 52 *gur* 152 *qa* (13) grain sheep-food, (14) within the temple of Ereš. (15) Agent: Sur-Gal-alim. (16) Year (the king) constructed the sublime bark.

The following are the calculations upon which the totals are based:—

364  $\frac{1}{2} qa$  of grain  $\times$  13 for the days = 2,366 *qa* or 7 *gur* 266 *qa*.

362 *qa*  $\times$  29 for the days = 10,498 *qa* or 24 *gur* 298 *qa*.

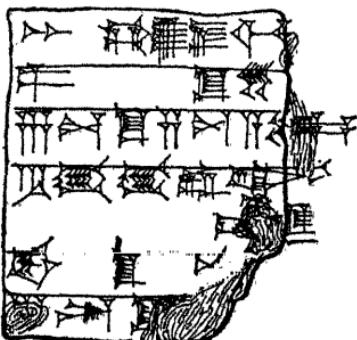
361 *qa*  $\times$  8 for the days = 2,888 *qa* or 9 *gur* 188 *qa*.

The totals 7 *gur* 266 *qa*, 34 *gur* 298 *qa*, and 9 *gur* 188 *qa* added together = 52 *gur* 152 *qa*.

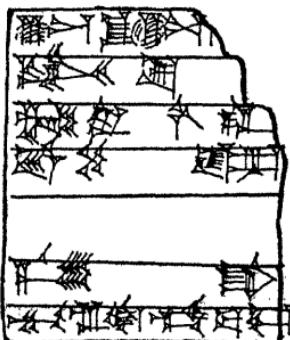
58 (36). Šu-Sin, 9th date.

Unbaked; 38.25 mm. high by 33 mm. wide; obverse seven lines of writing in six cases, reverse six lines in as many cases, with a space between the fourth and fifth lines. The breaking away of one of the right-hand corners makes lines 5-7 of the obverse and lines 1 and 2 of the reverse imperfect. Colour grey.

Obverse



Reverse



(1) *Mina (gur) dida šeg*; (2) *niš (qa) zid-še*; (3) *daš qu zid, lama qa eša* (4) *gar sur-sur-ra Kiš (?) (5) gin(?)-ku* (6) *iti Šu-(n)umuna*. (7) *Eš (?) qa zid [še]*, (8) *eš qa zid, mina qa [eša]*, (9) *niga su-[su]* (10) *nam-šub tar-ra* (11) *iti Dim-kua*.

(12) *Zi-ga* (13) *mu ma-kura-mah ba-dim*.

2 *gur* of fine (?sparkling) herb-beer, 20 *qa* of grain-meal, 6 *qa* of meal, 4 *qa* of *eš-a* (?rice), food-offerings for *Kiš (?)-gin* (?), month *Šu-(n)umuna* (Tammuz). 3 (?) *qa* of [grain-]meal, 3 *qa* of meal, 2 *qa* of [*eš-a*], (for) the fatlings' nourishment (?). *Namšub-tarra*, month *Dim-kua*.

Transferred. Year (the king) constructed the sublime bark.

For *dida* see the Journal of the Royal Asiatic Society for October, 1905, p. 826, commenting on the four-column syllabary, obverse, line 28.

The plant indicated by the characters A-TIR in line 3 has the pronunciation, according to the syllabary W.A.I., v, pl. 22, 24 *e-h*, of *eš-a*, probably "water-*eš*". The meaning of the ideographic group would seem to be "water + grain + great-great".

For *niga* (l. 9), see the *Amherst Tablets*, vol. i, p. 77, also No. 37, above, line 14.

### 59 (37). Šu-Sin, date 9a.

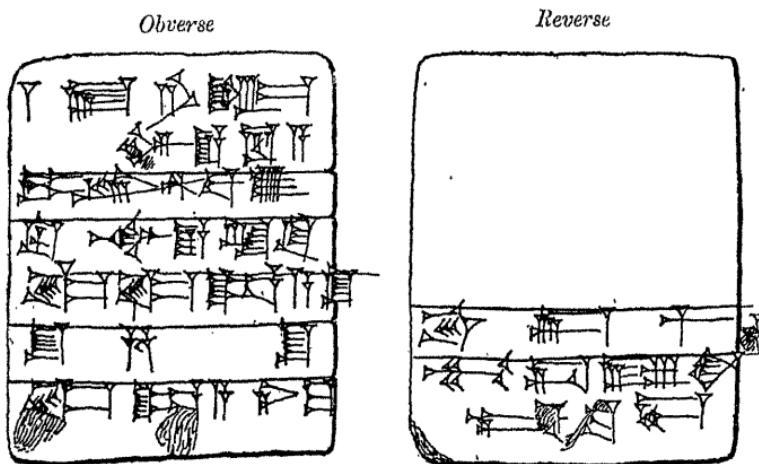
Unbaked; 47 mm. high, 39 mm. wide; obverse seven lines of well-formed writing, lower part of the reverse three. Upper left-hand corner chipped. Colour grey.

(1) *Gi e Nig-ila* (2) *imi-e-ked-a* (3) *dumu Lu-d.Ba-u* (4) *šag Lagaš-ki* (5) *enim Gu-de-a-šu* (6) *šu-ḥa-šu* (7) *Gu-de-a ni-eš*.

(8) *Iti Gan-maš* (9) *mu uš-sa ma-kura* (10) *mah ba-dim*.

One house, *Nig-ila*, the brickmaker, son of *Lu-Bau*, within *Lagaš*, by command of *Gudea*, for the fisherman *Gudea*, receiver.

Month *Gan-maš* (the second month), year after (the king) made the sublime bark.



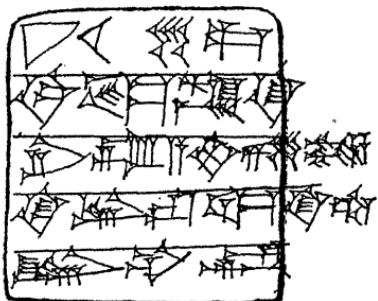
The present inscription is one of a very rare kind, and the rendering is therefore uncertain. It is based on the fact that the first thing mentioned is a house, and that the second line gives the name of a trade or profession which had to do with pieces of clay,  $\Delta\ddot{\text{H}} \text{ ε} \text{ N } \text{ Δ} \text{ V } \text{ V } \text{ V } \text{ V }$ , apparently the  $\Delta\ddot{\text{H}} \text{ Δ} \text{ V } \text{ V } \text{ V }$  of the fifth volume of the *W. Asia Inscr.*, pl. 42, i, 15, but provided with the case-endings, *im-e-ked-a* for *im-kid*. The Semitic equivalent is *kirṣu*, "piece" (of clay).

Workmen or officials bearing the above designation are mentioned in Reisner's *Tempelurkunden*, pl. 110, No. 153, vi, 8; 154, ii, 8 and 27 (classed among the *edinawe* or "men of the plain"), iii, 14 and 16 (among the *madudu* or "ark-carriers"), 25 (with the ark-bringers, *ma-gidawe*), 40, vi, 3 (with the *nidiwe* or porters, door-keepers), 10, 16 (where Uddaneka, the *edina* or "field-man" seems to be described as one of them), 23 (where Lugal-erida the *ime-[keda]*, son of Atu, and Makurri, do., son of Melahha, have this title, and are described as men of the temple of Nina), 34 and 39, vii, 5, 9 (again classed, apparently, with the "ark-bringers"). These various references imply that the *imi-keda* supplied clay for practically all the purposes to which it might be put.

60 (38a and b). Šu-Sin, 9th date.

Baked inner tablet; 37 mm. high by 35.5 mm. wide; obverse five lines of writing, reverse four lines in three cases (a space between the first and second). Colour a light yellow grey.

Obverse



Reverse



The envelope inserts after 1.3



Lugal-[gu-ma]  
dumu Uru-kal-[la]  
La-...-  
kur

The fragment of the envelope (lower part of obverse, two pieces joined) measures 32.5 mm. high by 44 mm. wide, and has, in three lines, the third and fourth lines of the obverse, with the addition given above. On the lower and right-hand edges are impressions of portions of the cylinder-seal. The upper left-hand corner of the reverse has part of two wedges of the first character of the reverse.

(1) *Gi šuš ū še gur* (2) *sa-dug d. En-ki* (3) *ni-duba a-šag gi-taḥ-ḥa* (4) *ki Lu-uru-sag ki-ta* (5) *Lugal-gu-maḥa* (6) *šu-ba-ti*.

(7) *Iti Izin-d. Ba-u* (8) *mu ē d. Akara (?) ba-* (9) *du.*

70 *gur* of grain, due of the god Enki, from the store-house of the field *gi-tahha*, from Lu-Uru-saga, Lugal-gu-maha has received.

Month Izin-Bau (the 9th month), year (the king) built the temple of (the god of Umma).

The envelope inserts *še Sur-d.Lama šabra*, "grain of Sur-Lama the seer," after the word *tahha*, and in all probability it had the usual variant "seal of Lugal-gu-maha" instead of "Lugal-gu-maha has received".

The impression of his cylinder-seal shows a man looking to the left, seizing a lion, erect and walking left, by the tail. The figure on the right of the inscription seems to have had an arm extended, the hand probably holding a sword, similar to that of No. 26 (p. 24), but the arm is considerably longer. The inscription itself may be transcribed and read as follows:—

*Lugal-[gu-maha], dumu Uru-kal [-lu], . . . d.La- . . . kur*, "Lugal-gu-maha, son of Uru-kalla, anointing-priest of the god La- . . . -kur."

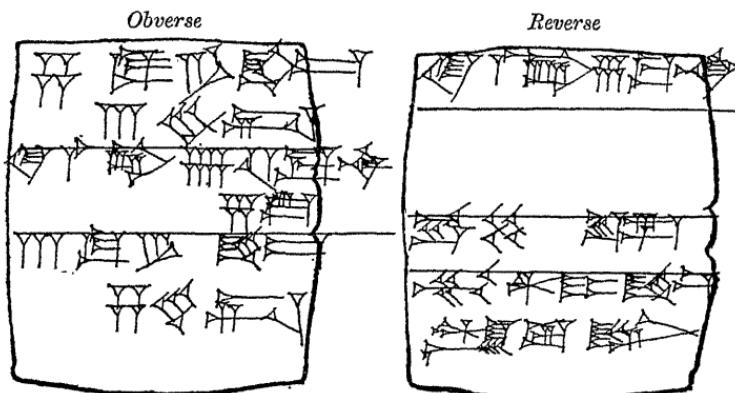
*Saduga* in line 2 was Semiticized as *satukku*, with the same meaning.

The meaning of *gi-tahha* is doubtful. Individually, the components mean "prolific cane". If this be sorghum, the expression used suggests that it had not been known long enough to have received a special name. Sorghum is said to produce a hundredfold.

*Lu-uru-sag* is a name meaning "man of the head-city", but what this place may have been is doubtful—Lagaš, Ur, Kiš, and possibly Babylon, may be intended—or there may have been a city called "the Head-City".

#### 61 (40). Ibe-Sin, 1st year.

Baked; 44 mm. high by 38 mm. wide; obverse six lines of writing in three cases, reverse four lines in three cases, the first and the second lines having a space between.



(1) *Lama tug nig-ne*<sup>1</sup> (2) *eše-kam uš* (3) *ki-lala-bi ussa šuššan ma-na* (4) *ia gin* (5) *eš tug nig-ne* (6) *lama-kam uš* (7) *ki-lala-bi dš ma-na*.

(8) *Iti Dim-kua* (9) *mu d. I-be-* (10) *d. Sin lugala.*

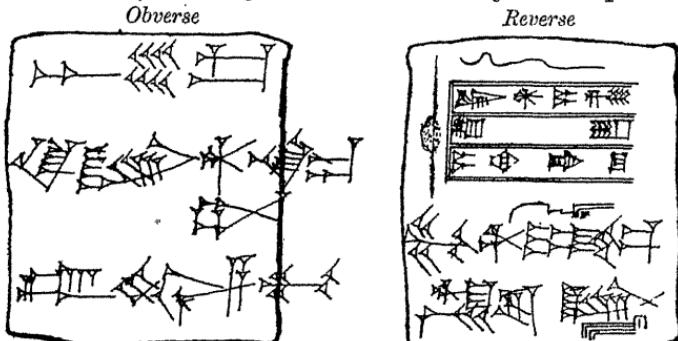
4 *lamhuššu*-garments the third servant, the weight 8½ mana 5 shekels; 3 *lamhuššu*-garments the 4th servant, the weight 6 mana.

Month Dim-kua (6th month), year of Ibe-Sin, the king.

Tablets of this nature are common and very simple, presenting but few variants. Good writing.

62 (41). Ibe-Sin, 1st year.

Baked; 39.5 mm. high by 34 mm. wide; obverse four, reverse (lower part) two lines of writing. Both sides and all four edges are impressed with the cylinder-seal of a scribe. Bold writing, flattened down by the impressions.



<sup>1</sup> Or *tug nig-lama* (see JRAS., October, 1905, p. 829, n. 4). Another possible reading is *lam(a)huš* (same page, l. 12, and n. 3).

(1) *Mina še gur* (2) *ki Lugal-an-na-tuma-* (3) *ta.*  
 (4) *duba Lul-a-mu.*

(5) *Mu d.I-be-* (6) *d.Sin lugala.*

2 *gur* of grain, from *Lugal-anna-tum*. Seal of *Lulamu*.  
 Year of *Ibe-Sin*, the king.

The cylinder-seal had the usual design showing the owner led into the presence of his god. The three-line inscription reads as follows:—

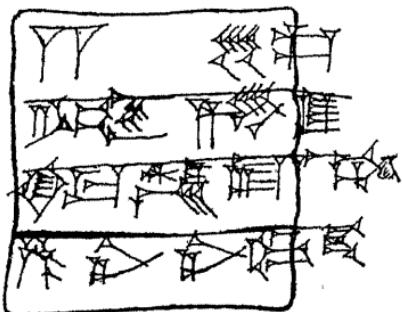
<i>Lu-d.Dumu-zi</i>	Lu-Dumuzi,
<i>dup-šara</i>	the scribe,
<i>dumu Har-bi-ku</i>	son of <u>Harbiku</u> .

Instances of scribes using cylinders not their own are rare, but are not unknown. It would naturally be interesting to know how *Lulamu* became possessed of that of *Lu-Dumuzi*—or have we to read *Naramu*, “My singer,” in line 4, the pet name of *Lu-Dumuzi*, “the man of Tammuz”? *Tammuz-Adonis* seems in many respects to have been a type of *Orpheus*.

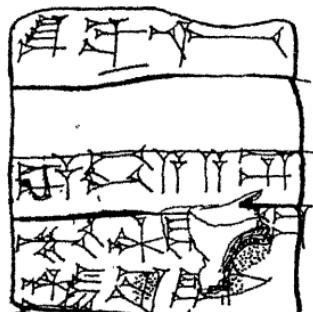
63 (42a and b). *Ibe-Sin*, 1st year.

Baked inner tablet; 36.5 mm. high by 34.5 mm. wide; obverse four lines in as many cases, reverse four lines in three cases, with a space preceding the last three lines. Fragments of the envelope adhere to the reverse.

Obverse



Reverse



The fragment of the envelope has  
 and omits .

(1) *Mina šuš še gur* (2) *gar-šam gi-šu* (3) *ki Sur-d. En-lil-la-ta* (4) *Ha-ni-ni dam-gar* (5) *šu-ba-ti*.

(6) *Iti Amar-a-a-si* (7) *mu d.I-be d.Sin lugala*.

120 *qa* of grain, purchase for fodder, from Sur-Enlilla, Hanini, the agent, has received.

Month Amar-aasi (11th month), year of Ibe-Sin the king.

Apparently the grain was for sowing, in order to produce green stuff (*gi*), which was given to the cattle.

The variant on the envelope is: *duba Ha-ni-ni dam-gur*, "seal of Hanini the agent."

The remains of the envelope (upper part of the reverse) measure 40 mm. high by 44.6 mm. wide. It has one complete line and the remains of two others, with the end-wedges of the third line on the right-hand edge. The surface and edges bear, as usual, the scribe's cylinder-seal, but, the clay having been too wet, the inscription is illegible, and the outlines of the figures are indistinct. The design seems to have been the usual one showing the owner led into the presence of a seated deity.

64 (11b). Ibe-Sin, 1st year.

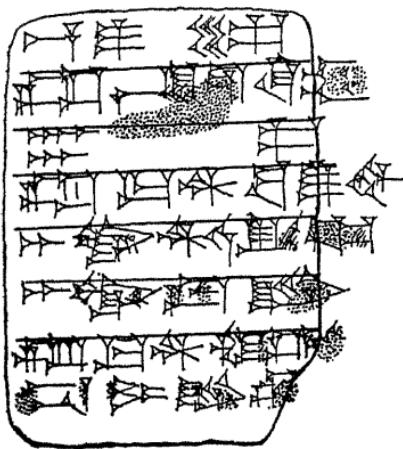
Imperfectly baked; 50.2 mm. high by 32 mm. wide; obverse eight lines of writing in seven cases, reverse and edge ten lines in eight cases, with a blank case between lines 5 and 6 of the same. As the surface has suffered somewhat, certain of the characters are not very clear, and the bottom left-hand corner of the obverse (= top left-hand of the reverse) is broken away. This and other damage renders lines 8-11 and 16-18 imperfect. Colour reddish-grey.

(1) *Aš šuš mina ušu qu še gur* (2) *duba En-lil-ki-aga* (3) *imina gur* (4) *duba Sur-d.Ba-u-im*; (5) *mina gir d.Babbar-ig-sag(?)*; (6) *mina gir Ama-lugala*; (7) *duba Sur-d.Nin-giš-zi-(8)-da dumu Lugal-uru- . . .*; (9) *u-eš eš šuš ú [qa še gur]* (10) *gir mina lu- . . .* (11) *duba*

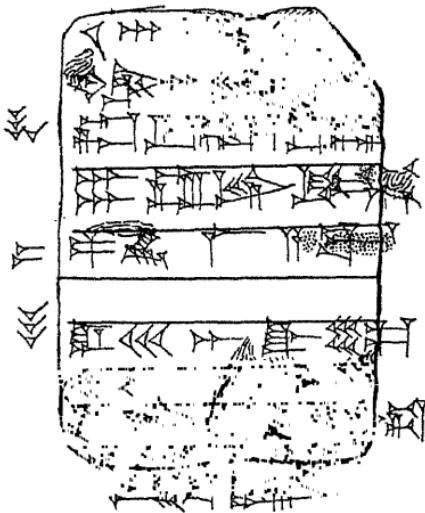
*Sur-ug-dur-ra* (12) *daš duba Lu-šag-ga*. (13) *niš qa azag lal-a-ba*.

(14) *šu-nigin ušu mina nimin qa še gur* (15) *mu-gin*  
(16) *ki Lu-[ša]g-ga-ta* (17) *Mu-d. Ibe-* (18) *-Sin, lugala*.

Obverse



Reverse



1 *gur* 150 *qa* of grain, seal of Enlil-kiaga (or Nibri-kiaga, Nibri *ki-aga*); 7 *gur*, seal of Sur-Bau; 2 (*gur*) through Babbar-igsag (?); 2 (*gur*) through Sur-lugala; seal of Sur-Nin-giš-zida, son of Lugal-uru- . . . ; 13 *gur* 190 *qa* through 2 men, seal of Sur-ug-durra; 6 (*gur*), seal of Lu-šagga. 20 *qa* of silver have been paid.

Total: 32 *gur* 40 *qa* of grain brought from Lu-šagga's place. Year Ibe-Sin (became) king.

On the left-hand edge are the numerals *ušu-mina nimin*, "32 40," being the total of 32 *gur* 40 *qa* expressed with different characters for the units of the former and the whole of the latter.

The state of this inscription made repeated collation necessary, and several of the characters are still uncertain. Noteworthy is the writing *Sur-Bauim* in line 4, which apparently shows the Semitic form of the goddess's name used as the second element (*Bauim*). In the later contracts

it is often written with the sign for "gate", *bábi* (genitive), which was probably pronounced *bávi*.

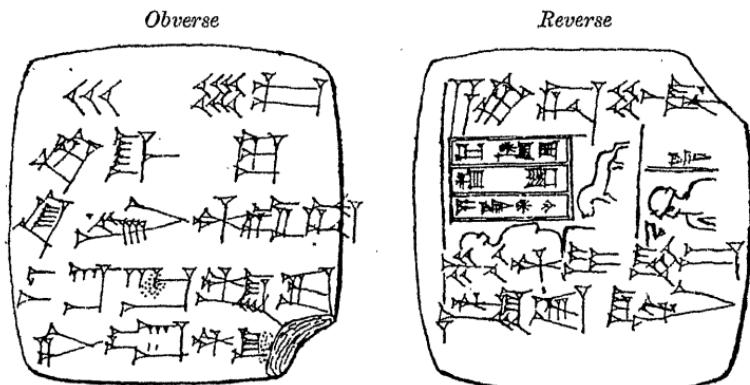
*Sur-lugala* in line 6 is uncertain. If it has to be read *ama lugala*, the mother of Ibe-Sin would seem to be intended.

Unlike the two intermediaries in lines 5 and 6, those mentioned in line 10 are unnamed.

Notwithstanding that a *Lu-šagga* is mentioned in line 12, *Lu-šagga* is also the best reading for the damaged name in line 16. Whether the same, or different, individuals is uncertain.

65 (45). Ibe-Sin, 1st year.

Imperfectly baked; 42.6 mm. high by 40.5 mm. wide; obverse five lines of writing, reverse three, with a space between the first and the second. This space, together with the obverse and the reverse (though not the edges), is impressed with the cylinder-seal of the scribe.



(1) *Ušu še gur* (2) *šag-gal udu* (3) *ki Lu-dingir-ra-ta*  
 (4) *duba Sur-d. En-zu* (5) *ni-duba d.Gal[-alim]* (6) *a-šag uš-gid-da*.

(7) *Mu d.I-be- (8) d.Sin lugala.*

30 *gur* of grain, food of the sheep, from *Lu-dingirra*. Seal of *Sur-Enzu*, storehouse of the god *Gal-alim*, (in) the field of the ranch.

Year of Ibe-Sin, the king.

The design on the cylinder-seal showed its owner being led into the presence of his god. He is wearing a thick-brimmed, round-topped hat, and holds a cup in his outstretched right hand. In the field, before the deity's face, was a bird with outspread wings and legs. The inscription thereon was as follows:—

<i>Sur-d. En-zu</i>	Sur-Enzu,
<i>dup-šara</i>	the scribe,
<i>dumu Lu-d. Gištin (?)</i>	son of Lu-Gistin (?).

Beneath the inscription, when read vertically, is the figure of an animal—a lion or a dragon—striding towards the left.

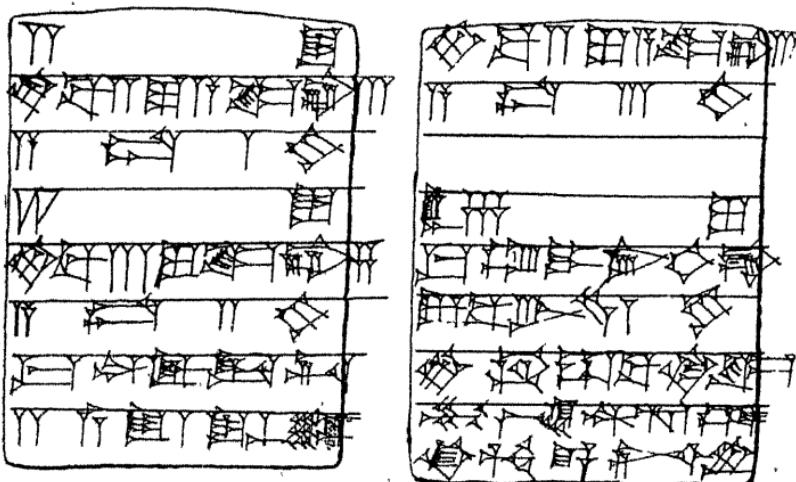
*Uš-gidda*, in line 6, is explained in the bilingual lists by the Semitic *murteddu*, from *rēdū*, “to raise,” in the sense of “to breed”.

66 (43). Ibe-Sin (?), 3rd date.

Baked; 53 mm. high by 41 mm. wide; obverse eight lines of writing, reverse eight lines in seven cases, with a space between the second and third lines.

Obverse

Reverse



(1) *Mina šuš laħar* (2) *šaga-ba mina udu a-ka-bi eš*  
 (3) *a-du giu-kam*. (4) *mina šuš laħar* (5) *šaga-ba eš udu*

(a-) *ka-bi lama* (6) *a-du mina-kam* (7) *Sur-d. Akara* (?)  
*da-uš* (8) *mina šuš lal gi lašar gi lašar bar-šar* (9) *šaga-*  
*ba mina udu a-ka-bi eš* (10) *a-du eša-kam*.

(11) *Šu-nigin aš šuš udu* (12) *Sur-mesi dumu Ir-dug-*  
*ga* (13) *udu ba-ur u gia-kam* (14) *šaga Gu-ab-ba ki-ka*  
*(15) mu en Ninni Unug* (16) *ki maš-e ni-pa(d)*.

120 folded sheep, among them 2 rams—their bespeakers (?) (are) 3—1st time. 120 folded sheep, among them 3 rams—their bespeakers (?) (are) 4—2nd time; Sur-Akara, order-agent (?). 120 less 1 folded sheep, 1 sheep *bar-šar*, among them 2 rams—their bespeakers (?) (are) 3—3rd time.

Total: 360 sheep, Sur-mesi, son of Ir-dugga, shears the sheep, day 1st, within Gu-abba. Year (the king) proclaimed the lord (priest) of Ištar of Erech by the oracle.

In line 5 the scribe has apparently made a mistake, and omitted *a* before *ka* (see ll. 2 and 9). Instead of *a-ka*, *a-du(g)* is also a possible reading (cf. *Amherst Tablets*, vol. i, No. 59, i, l. 10; ii, l. 7; iii, l. 7).

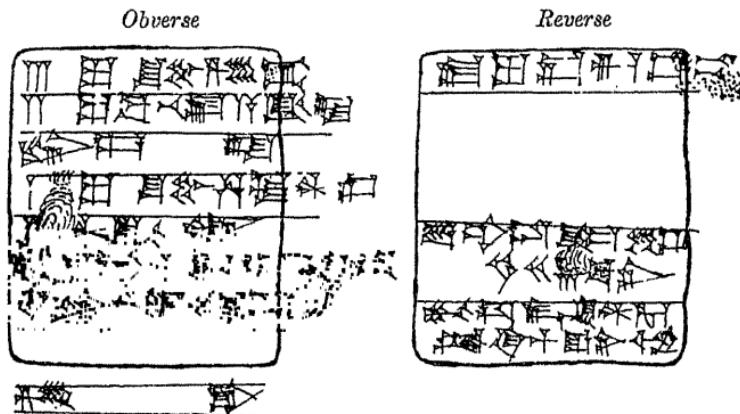
In line 8, instead of *bar-šar*, *bar-mu* is possibly preferable. This may mean “raised (*mu*) separately” (*bar*).

According to Langdon (*Archives of Drehem*, 12), there was in pre-Sargonic times a special month of sheep-shearing, or (as he renders the words) “month of the house of sheep-shearing”—*Itu ga-udu-ur* or *Itu ga-ur*. He suggests that this corresponded with Chislev. It seems likely that each owner sent his sheep to be shorn, and they were then counted and described.

67 (44). Ibe-Sin, date 3a or 4.

Unbaked; 37 mm. high, 31.5 mm. wide; obverse seven lines of writing in as many cases, edge one line, reverse five lines in three cases, with a space between the first

and second. The surface is damaged, and there are consequently certain doubtful characters.



(1) *Es šuš udu šu-gid zi-ga* (2) *mina udu ba-bat*  
*ē a-gal-la* (3) *Lu-kal-la* (4) *Gi šuš udu šu-gid lu-la-an-ga*  
*(5) Sur (?)-d.Gal-alim* (6) . . . *ka (?)-bi maš-da-ap-za*  
*Dur-mah* (7) *ki Lu-d.Nin-Gir-su-ta* (edge, 8) *zi-ga*  
*(9) ē udu ga-nun-giš-ta.*

(10) *Iti gud-du-ne-mu* (11) *ū niš-ilima-ba-ni* (12) *mu*  
*uš-sa en d.Ninni Unugki maš-e ni-pa(d).*

180 sheep, inspected (and) taken away ; 120 sheep, full-grown, (for) the temple of the spring (?), Lu-kalla ; 60 sheep, inspected, (for ?) the *halanga*, Sur (?)-Gal-alim, 10 sheep (?), their . . . (is) the offering (?) of Dur-mah, from Lu-Nin-Girsu.

Taken away. From (the sacred) cattle-enclosure.

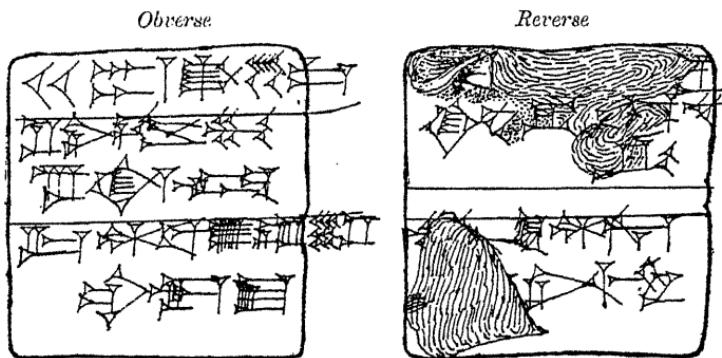
Month Gu-du-ne-mu (3rd month), year after (the king) proclaimed the lord (high priest) of Ištar of Erech by the oracle.

The rendering is in many cases doubtful owing to the defacement of the clay.

From line 9 it would seem that these sheep were kept in a special place, the *ē udu*, "house of sheep," described also as *ganun-giš*, "great house" or "enclosure of wood". They were inspected to ascertain their suitability for sacrifice.

## 68 (46). Ibe-Sin, 3rd date.

Unbaked; 39.5 mm. high by 36 mm. wide; obverse five lines of writing in three cases, reverse five lines in two cases separated by a double line. The reverse is very mutilated.



(1) *Niš-iu gi* (šus) *ninnu še gur* (2) *si-ni-ip-mu*  
 (3) *ma-kur mah* (4) *Sur-d.Ba-u dup-šara* (5) *gud ura-ge*  
 (6) . . . (7) *ki nu-gal* (?) *dug* (?) *nu-* (7b) *gal*.  
 (8) *Mu en d.Ninni* (9) [maš-e] *ni-pa(d)*.

25 *gur* 110 *qa* of grain, the donation (?) of the sublime bark, Sur-Bau, the scribe of the cattle-herdsman, . . . , land non-existent (?), voice (?) non-existent.

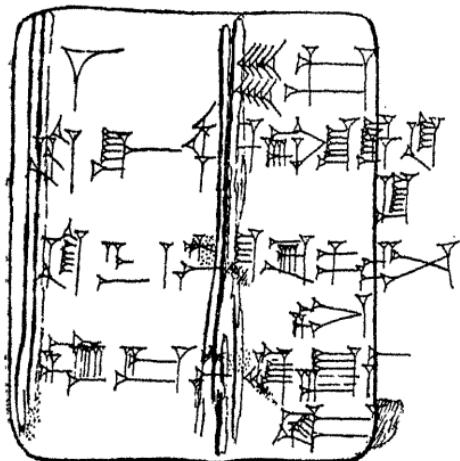
Year (the king) proclaimed the lord of Ištar (of Erech) by the oracle.

The mutilation of lines 6 and 7 renders the translation here proposed very doubtful. In the absence of the clues which these might be regarded as likely to furnish, the key would seem to be in the second line: *sinip mu makur-mah*, "the overplus (given) in the name of the sublime bark." The final doubtful words would lead one to imagine that this was returned to the donors, and that those not possessing land had no claim. The injustice of such a regulation, however, speaks against this restoration and interpretation.

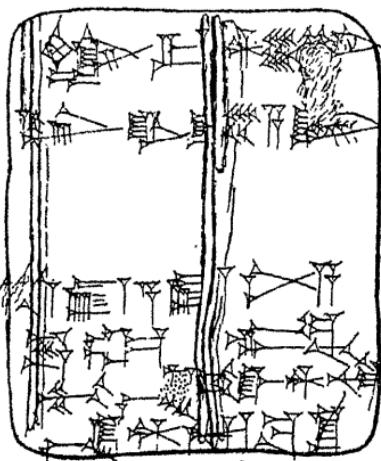
69 (47). Ibi-Sin, 3rd (?) date.

Unbaked; 52.2 mm. high by 43.5 mm. wide; obverse four lines of writing with the final character of lines 2-4 written below; reverse six lines. Both sides, as well as the edges, impressed with the cylinder-seal of the scribe, who was one of the secretaries of Ibi-Sin.

Obverse



Reverse



(1) *Gi šuš še yur* (2) *šag-gal erim Giš(?)-rig-e(ki)-ku*  
 (3) *ki Sur-d. En-zu šabra-ta* (4) *duba Sur-d. En-lil-la-ka*  
 (rev. 5) *gir Sur-d. Nisaba* (6) *lu-kin-gi-a lugal*.

(7) *ki ē-a-ē-du-a* (8) *iti izin-mah* (9) *mu en gu-gal*  
*un-na* (10) *en d. Innana ba-tuga*.

60 *gur* of grain, sustenance for the men of *Giš-rig-e* (?),  
 from *Sur-Enzu*, the seer. Seal of *Sur-Enlilla*. Agent:  
*Sur-Nisaba*, the king's messenger.

Place of Ēa-ē-dua, month Izin-mah (the 9th month), year he invested the lord great chief of Anu, the lord of Innanna (Ištar).

The fourth character of the second line is doubtful, but the traces point to , *giš*. This uncertainty is due to the indentation caused by the edging or border of the cylinder-seal, which has also rendered other characters doubtful, notably the first and fourth of line 7 (reverse).

The cylinder-seal shows its owner, Sur-Enlilla, bringing a goat (kid) to the deity whom he worshipped, probably the god Enlilla, "the older Bel," here shown seated on a throne and wearing the round-topped, thick-brimmed hat of the Babylonian kings. The inscription is as follows:—

<i>d. I-be-d. Sin,</i>	Ibē-Sin,
<i>lugal kalagga</i>	the powerful king,
<i>lugal Uri<sup>(ki)</sup>-wa</i>	king of Ur,
<i>lugal an-ub-da-tabt[abba]</i>	king of the 4 regions,
<i>Sur-d. En-lil-lu di-kud (?)</i>	Sur-Enlilla the judge (?),
<i>[dumu ?] Lu (?)-d-gal-la</i>	[son] of Lu-agalla.

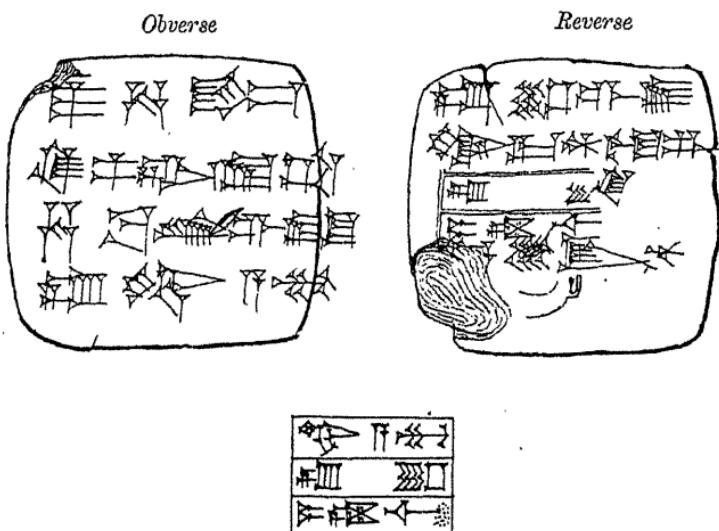
The traces of the characters at the end of line 5 of the seal-impression do not point to *ka* (tablet, l. 4), as would be expected, but seem to be two narrow ones, i.e. *di-kud*. A better impression is needed to make the reading certain.

The name of the month, Izin-mah, "the great festival," points to this text having come from Drehem, the ancient Dûr-(h)amme.

70 (48). No date except the month.

Fire-dried; 33.6 mm. high by 35.5 mm. wide; obverse four lines of writing, reverse four. Colour a blackened grey. Surface rolled over with the cylinder-seal of the scribe.

(1) *Ušu qa ḥa-bil* (2) *ki šabra-e-ta* (3) *ḥa-ba Lu-mar-sa-šu* (4) *duba Nar-a-mu* (5) *dup-šar mar-sa* (6) *gir Sur-d. Nin-mur-* (7) *ki* (8) *Iti Še-gur-kudu.*



30 *qa* of prepared (?) fish from the seers for the fish-food of Lu-marsa (the *Marsuite*). Seal of Naramu, the Marsaite scribe. Agent: Sur-Nin-marki. Month Še-gur-kudu (the 12th month = Adar).

The cylinder-seal of the Marsaite scribe reads as follows:—

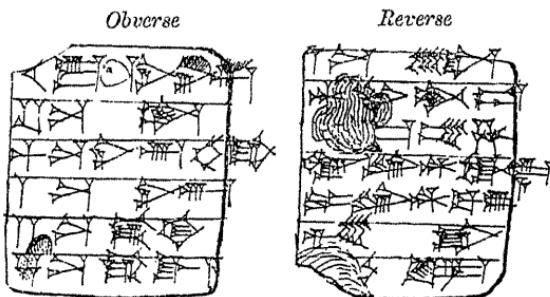
	<i>Nar-a-mu</i>	Naramu,
	<i>dup-sara</i>	the scribe,
	<i>dumu Kan-ти</i>	son of Kanti.

The design which accompanied this is doubtful, but the curved lines at the bottom of the reverse suggest an animal held head downwards.

It seems probable that this may record a consignment (gift) of prepared fish for the people referred to by Herodotus as living exclusively upon that form of nourishment.

71 (49). Month only.

Unbaked; 32 mm. high by 26 mm. wide; obverse six lines of writing in as many cases, reverse seven in five cases. Colour grey, with darker surface.



(1) *U gin gi zal ir-nun* (2) *šuššan qa lal* (3) *maš qa*  
*zul-nun dug-ga* (4) *gi qa zal-nun* (5) *mina qa ga-lyur*  
*(6) ia qa ga gal-a* (7) *gi qa li* (8) *d-Lugal(?)-tur-du-*  
*(9) giš-tah-ḥa* (10) *Gir Lu-d.Nin-šah* (11) *dumu Lu-*  
*d.Ba-u* (12) *zi-ga* (13) *[Iti Di]m-kua.*

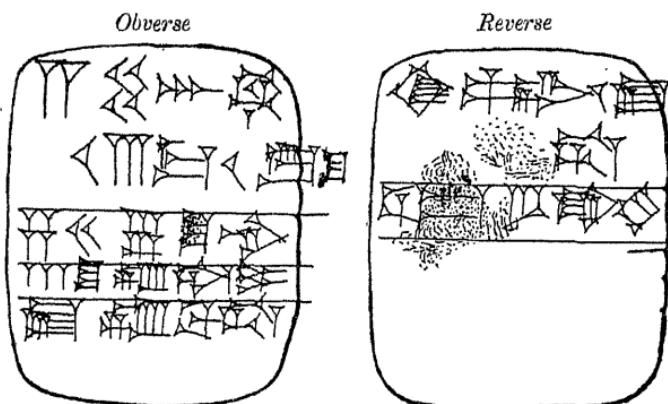
10 *gin* (shekels) of *irnun*-oil;  $\frac{1}{3}$  *qa* of honey;  $\frac{1}{2}$  *qa* of sweet butter; 1 *qa* of butter; 2 *qa* of cream-cheese(?); 5 *qa* of (firm) cheese(?); 1 *qa* of *li*, (for) the god Lugal(?)*-tur-du-giš-tahḥa*. Agent: Lu-Ninšah, son of Lu-Bau. Taken. Month Dim-kua.

It is doubtful whether the first line is rightly read. The slight erasure may be intended to cover the upright wedge before *zal*, and the third upright wedge of the last character but one (*ir*) may be unintentional. With these changes the rendering would probably be "10 *gin* of oil of butter", i.e. butter in a liquid state (generally more or less so in hot weather). In that case the *zulnun* in lines 3 and 4 would probably be some kind of cream.

Whether anything is lost at the beginning of lines 8 and 9 is uncertain—a parallel text would decide this question. For Lu-Ninšah, see Nos. 18 and 40.

#### 72 (50). Undated.

Unbaked; 41.5 mm. high by 35 mm. wide. Obverse five lines of writing in four cases; reverse three lines in two cases. The fourth line, being very lightly impressed, and smaller than the rest, was probably squeezed in after the remainder was written,



(1) *Mina šuš nimin-eš gun* (2) *ū-eš mana ī gin tug*  
 (3) *lama šuš niš-āš tug-muk* (4) *eš šuš tuk duba-ta-tur*  
 (5) *ē dub-ba-ta* (6) *ki šabra-e-* (7) *ta* (8) *sag (n)ig-ga-kam.*

*Obverse.*

163 talents 13 *mana* 10 shekels of cloth ;  
 266 of *muk*-cloth ;  
 180 for tablet-cloth, small ;  
 from the tablet-house,

*Reverse.*

from the seers.

Amount of stock.

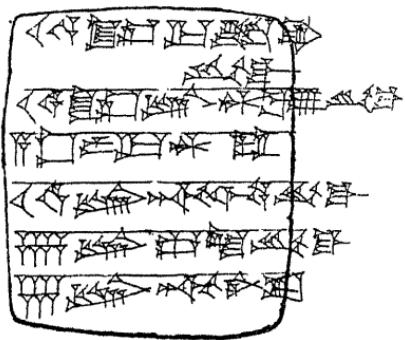
*Gun* ("talent") and *mana* are written without their usual phonetic complements *un* and *na*. The fourth and fifth lines imply that special pieces of cloth were manufactured for the tablet-makers—whether material placed between tablets to prevent them, when stacked or packed together, from damaging each other, or specially absorbent cloth to keep them damp before and whilst being inscribed, is uncertain.

"Amount of stock" is a free rendering of the last line ; literally, the meaning is, "head of property."

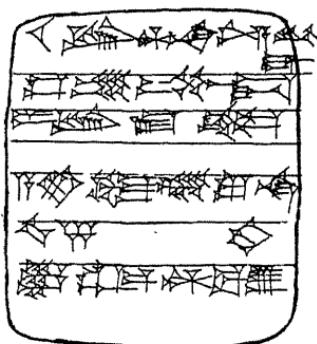
73 (57). Day and month only—no year.

Unbaked ; 41 mm. high by 34.7 mm. wide ; obverse seven lines of writing in six cases ; reverse the same, with a space between the third and fourth. Colour dark grey.

Obverse



Reverse



(1) *U erim hun-ga Sur-šag-ga* (2) *uru-gala* (3) *ú erim hun-ga Lu-d.Ba-u uru-gala* (4) *a-hab pa Sur-dingir-ra* (5) *ú erim Lu-bal-šeg uru-gala* (6) *ussa Lu-kal-la uru-gala* (7) *imina Lu-bal-ni-zu* (8) *ú Lu-d.Na-ru-a uru-gala* (9) *giš-tah-tab-gid-da* (10) *pa Lu-ē-bili.*

(11) *A-šag gir-su-zi-lu-na* (12) *ú ia-kam* (13) *Iti Izin-d.Ba-u.*

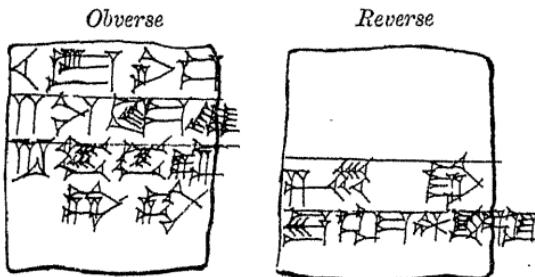
10 workmen of Sur-šagga, the *uru-gala* (priest); 10 workmen of Lu-Bau, the *uru-gala* (priest); the water-reservoir (well) of the overseer Sur-dingira. 10 men of Lu-bal-šeg, the *uru-gala* (priest); 8 of Lu-kala, the *uru-gala* (priest); 7 of Lu-bal-nizu; 10 of Lu-Narua, the *uru-gala* (priest); "the double long fertilizing wood," the overseer, Lu-ē-bili.

The field of Girsu (?)-ziluna. Day 5th, month Izin-Bau.

It is difficult to give a really trustworthy rendering of this inscription, on account of the doubtful words in lines 4, 10, and 12, but concerning them thus much may be said: The characters at the beginning of line 4 stand for "water" and a receptacle of some kind—"reservoir," "well," or the like. In line 10 the group "wood", "opening", or "raising", "double", and "long", suggests a "shadouf"—but all is uncertainty. The word after "field", in line 12, is probably a name.

## 74 (52). Month only.

Unbaked; 26.5 mm. high by 23.5 mm. wide; obverse, four lines in three cases; reverse, two lines after a blank space. Colour grey.



(1) *U gin zal giš* (2) *mina qa ku-lum* (3) *nig-sur-sur-ra-* (4) *bi geštin.*

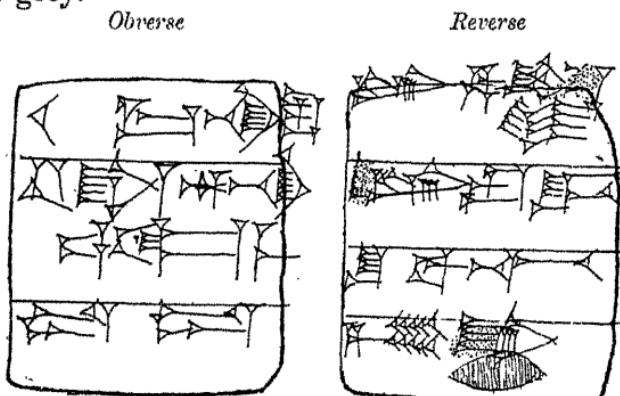
(5) *zi-ga* (6) *iti Izin-d. Ne-gun.*

10 shekels of sesame-oil, 2 *qa* of dates, which have been crushed (for) wine.

Removed (in) the month Izin-Negun (?) (the 4th month).

## 75 (53). No date.

Unbaked; 36.5 mm. high by 32 mm. wide; obverse four lines in three cases; reverse five lines in four cases. Colour grey.



(1) *U ma-na-e* (2) *šuššanna (-šanna)* (3) *zibar*  
 (4) *Du-du* (5) *lu ha-bil-* (6) *lum* (7) *Lugal-uru-da*  
 (8) *šu-ba-ti* (9) *zi-ga.*

10 *manas* and one-third of bronze, Dudu, the *Habillum*—  
Lugal-uruda has received it. Taken.

*Habillum* in lines 5–6 being a Semitic form, it was probably borrowed from the Akkadians. From the context, it should mean “bronze-worker”, or the like.

Noteworthy is the lengthening *e* after *mana*. The form *šabrae* in Nos. 48 and 50 suggests that this is a plural, and, in that case, a shortening of the full form *-ene*, perhaps under Semitic influence. Line 2 contains an instance of a triple phonetic complement, also due, probably, to Semitic influence.

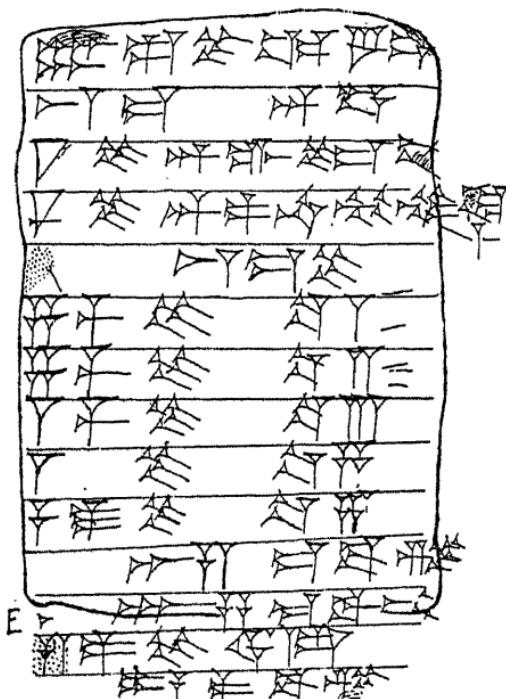
The absence of a date is unfortunate. A *Dudu*, son of the *issag*, is mentioned in Reisner's No. 119, I, 19, dated in the year when Dungi ravaged *Harši* and *Humurti*. In about five other cases *Dudu* occurs either as a man's name or as his occupation. It means “he who goes about”, “urges on, directs”, “supplies”, etc.

76 (54). No date, but later than the preceding.

Unbaked; 66 mm. high by 49.5 mm. wide; obverse twelve lines of writing, edge below two lines; reverse ten lines. Colour grey, writing careless.

(1) *Imina gur še puqurru-šu* (2) *uš gur gi šuš qu d.Šamaš* (3) *gi šuš še d. Mar-tu* (4) *gi šuš še d. Nabú-nu-mu-uk-ku* (5) *aš gur gi šuš še* (6) *lama šuš ú qa še úmu išten* (7) *lama šuš ú qa še úmu šind* (8) *gi šuš ú qa še úmu šulšu* (9) *gi šuš še úmu irbu* (10) *mina šuš ušu qa še úmu hamšu* (11) *mina gur eš šuš qa Ba-zi* (12) *eš lama qa gur Ba-zi* (?) (13) *eš šuš niš qa še šuku gur* (14) *lama gur mina šuš niš qa Ba-zi* (reverse—15) *mina gur mina šuš nimin qa ša-ki-in* (16) *aš gur gi šuš qa d.Šamaš* (17) *mina gur eš šuš qa šuku gur* (18) *eš šuš niš qa še šuku gur* (19) *lama gur mina šuš niš qa Ba-zi* (20) *si-ni-ip mina gur mina šuš nimin qa ša-ki-in* (21) *i-na imina gur puqurru-šu* (22) *i-na lama gur puqurru-šu* (23) *eš gur gi šuš nimin qa Ba-zi* (24) *si-ni-ip mina šuš niš qu še*.

Obverse



Reverse



7 *gur* of grain his claim, 1 *gur* 60 *qa* Šamaš (the sun-god); 60 *qa* of grain *Martu*; 60 *qa* of grain *Nabû-namukka*(?); 1 *gur* 60 *qa* of grain. 250 *qa* of grain day 1; 250 *qa* of grain day 2; 70 *qa* of grain day 3; 60 *qa* of grain day 4; 150 *qa* of grain day 5; (total:) 2 *gur* 180 *qa* Bazi.

3 *gur* 240 *qa* Bazi(?); 200 *qa* of grain-food (=) 4 *gur* 140 *qa* Bazi; 2 *gur* 160 *qa* Šakin.

1 *gur* 60 *qa* Šamaš; 2 *gur* 180 *qa* of food; 200 *qa* of grain-food; (total:) 4 *gur* 140 *qa* Bazi.

Overplus 2 *gur* 160 *qa* Šakin, in the 7 *gur* his claim, in the 4 *gur* his claim. 3 *gur* 100 *qa* Bazi, overplus 140 *qa* of grain.

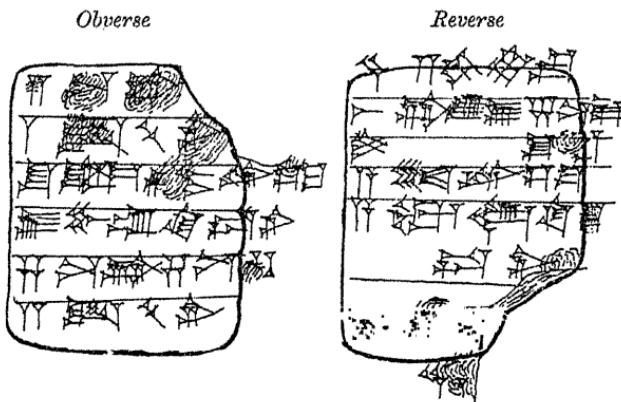
The inscription being rather mutilated, the rendering is in certain cases doubtful. Other texts of the same class will probably throw light upon it ultimately.

Though not indicated, the amount attached to the name of Bazi in line 11 is the total of the sums given in lines 6-10; by adding to this the 1 *gur* 60 *qa* in line 5 we get the total of 3 *gur* 240 *qa* given in line 12; by adding, again, the 200 *qa* in line 13, the total of 4 *gur* 140 *qa* in line 14 is made up. The 4 *gur* 140 *qa* in line 19 is the total of the sums in the three preceding lines.

The *sinip*, 2 *gur* 160 *qa*, of Šakin (line 20), is a repetition of line 15; and that of line 24 is a repetition of line 13.

### 77 (55). Month only.

Unbaked; 32 mm. high by 26 mm. wide; obverse six lines of writing in as many cases; reverse seven lines in six cases. Top right-hand corner broken, rendering the first and the last lines (13 and 14) incomplete. Portions of lines 1-3 are somewhat defaced.



(1) *Mina qa kaš . . .* (2) *gi à-gam zal* (3) *Šu-ila-tum lu giš-ku* (4) *Sa-bu-um(ki) gin-ni* (5) *lama qa kaš, lama qa gar*, (6) *mina à-gam zal* (7) *ü mina-kum šag uru* (8) *aš (gur) dida, ia qa udu* (9) *kuskula-šu* (10) *A-tu lu giš-ku* (11) *A-dum-dun(ki) -šu* (12) *gin-ni*.

(13) *Iti Šu-(n)umuna* (14) *ü . . .*

2 *qa* of drink, [2 *qa* of food], 1 measure of oil, (by) Šu-ilatum, the retainer, have gone to Sabum, 4 *qa* of drink

4 *qa* of food, 2 measures of oil, were in the city on the the 2nd day. 1 (*gur*) of *dida*-drink, 5 *qa* of mutton (?), for the road, (by) Atu, the retainer, have gone to Adamdun.

Month Šu-(n)umuna (the 5th month, Tammuz), day . . .

For other texts of this class, see Nos. 15, 16, 17, 42, 49.

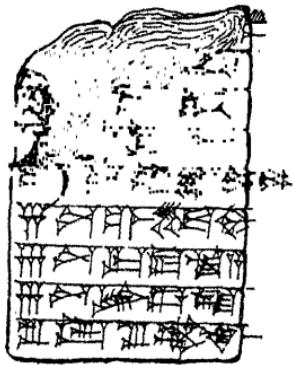
The name Šu-ilatum may also be read Šu-ēlītum. For the form, cf. Šu-ēlī in No. 42, line 7.

The character at the end of the eighth line is uncertain, but, if correctly read, would imply that the Babylonians had some means of preserving meat in good condition.

78 (56). Date lost (except the day).

Baked; 41.2 mm. high by 28 mm. wide; obverse nine lines of writing; reverse nine lines in six cases. The top is broken away, rendering lines 1-4 of the obverse and 5-8 of the reverse incomplete. Lines 2 and 3 of the reverse also damaged. Colour light brown.

Obverse



Reverse



(1) . . . (2) [2 (?) *qa* *Ad*]-*da* (3) [2 (?) *qu*] *kud-da*  
 (4) *l[u ur]-ku-me* (5) *niš mina qa dup-šara tur-tur*  
 (6) *ia qa mar-tu-sal* (7) *āš qa sur-ē-dar-a* (8) *āš qa lu-*  
*kal-la* (9) *ma-gin ma-gan-na-me* (10) *nis-lama qa gar*  
 (11) *dup-šara lu-dingir-ra* (12) *ussa qa dup-šara d. Akar-*  
 (13) *ra-kam* (14) *ā qa gar gi-duba(?)-ur* (15) . . . *ā qa*  
*d. Gal-alima-mu* (16) *zabara-ku(?)*.

(17) [zi-g]a  $\hat{u}$   $\hat{u}$ -ussa-[kam] (18) . . .

(1) . . . (2) [2 (?) qa Ad]da; (3) [2 (?) qa] Kudda; (4) (and) the dog-men; (5) 22 qa the young scribes; (6) 5 qa the Amorite woman; (7) 6 qa Sur-ê-dara; (8) 6 qa Lu-kalla (9) (and) the shippers of Maganna (the Sinaitic peninsula); (10) 24 qa of food, (11) the scribe of Lu-din-girra; (12-13) 8 qa, the scribe of Akarra-kam; (14) 10 qa of food Gi-duba(?)-ur; (15) 70 (?) qa Gal-alima-mu, (16) the accountant (?).

(17) [Taken aw]ay (on) the 18th day, (18) . . .

Several texts of this class are published by Reisner in *Tempelurkunden aus Telloh*, and it is from these that some of the restorations are taken. The principal texts in that publication are Nos. 230-8, and inform us that the produce here "invoiced" was  $\text{III}$ , *gar*, "food." They mention the amounts of "the younger scribes", the Amorite woman (or women), Sur-ê-dara and Lu-kalla. No. 230 has the doubtful group which I have provisionally transcribed *Gi-duba-ur*, and *maginme* or "shippers" are mentioned in No. 235. Reisner's Nos. 207 and 208 seem to be also of the same class, and supply the completion of line 4 as *lu ur-ku-me*, "dog-men," with the synonym *sib-ur-ku-me*, "dog-keepers." In No. 208, line 7, a mistake (evidently) of the scribe combines *lu*, the sign for "man", with that which I have transcribed *duba*, and this is followed by *ur* and *ur-ku*, leading to the probability that the *gi-duba(?)-ur* also had something to do with dogs.

The texts given by Reisner, when dated, are of the reign of Bûr-Sin ("year after [he invested] the supreme great lord of Anu [and the lord of Nannar]"). Another date is "Year the daughter of the king took the viceroy of Zabšalu". (See pp. 40 ff. and 61 ff.)

79 (57). Month only.

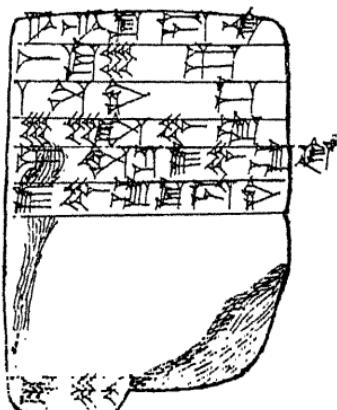
Baked; 47 mm. high, 33.5 mm. wide; obverse ten lines, reverse seven lines of writing, the last line preceded by

a wide space. A large portion of the upper and right-hand part (obverse) is broken away, rendering the first eight lines and the last line incomplete. Colour reddish-yellow.

Obverse



Reverse



(1) . . . (2) *Sur-d. En-zu* (?) . . . (3) *Šuša ki* . . . (4) *ia qa zid gi à[-gam zal]* (5) *ia qa zid kaskala-[šu]* (6) *Su-a-ne-ru* (?) . . . (7) *Šuša ki-šu gin-[ni]* (8) *ú-ia qa zid eš à-gam zal* (9) *ú eša-kam* (10) *Sur-é-bar-bar-a mar-tu* (rev. 11) *šu-šura-šu gin-na* (12) *aš zid-še gur* (13) *gi qa zal-giš* (14) *Še-li-bu-um* (15) *pa-te-si Sa-bu-um ki* (16) *Sa-bu-um-šu gin-ni*.

(17) *Iti Mu-[šu-du]*.

(1) (Wanting.) (2) Sur-Enzu . . . (3) [gone to] Susa. (4) 5 *qa* of meal, 1 me[asure of oil], (5) 5 *qa* of meal [for] the road, (6) Su-aneru . . . , (7) gone to Susa. (8) 15 *qa* of meal, 3 measures of oil (9) on the 3rd day, (10) Sur-é-barbara the Amorite, (11) gone to the *šašur*. (12) 1 *gur* of meal-grain, (13) 1 *qa* of sesame - oil, (14) Šelibum, (15) viceroy of Sabum, (16) gone to Sabum.

(17) Month *Šu-[mudu]* (the 9th month).

Evidently Sabum was one of the Semitic states of Babylonia, as not only its own name, but also that of its viceroy, Šelibum, "the fox," testifies.

80 (58). Month only.

Baked; 53·4 mm. high by 27·5 mm. wide; obverse fifteen, reverse sixteen lines of very neat writing. Colour dark greyish-yellow.



(1) *U-ia qa kaš gin lugal* (2) *ilima qa zid gu* (3) *u eša-kam*  
 (4) *lu-banda sukkal* (5) *mu šu-ḥa-e-ne gin-na*  
 (6) *ilima qa kaš aš qa zid gu* (7) *eš a-gam zal u eša-kam*  
*šag uru* (8) *aš (gur) dida gin* (9) *ia qa zid kaskala-šu*  
 (10) *ma-šum sukkal* (11) *mu ha-šu<sup>1</sup> gin-na* (12) *ia qa*  
*kaš lama qa zid* (13) *mina a-gam zal* (14) *dun-i-li*  
*ra-gab* (15) *u u-bar-ti ra-gab* (rev. 16) *Šuša ki-ta*  
*gin-ni* (17) *ia qa kaš eš qa zid gu* (18) *gi a-gam zal šag uru*  
 (19) *aš (gur) dida gin* (20) *ia qa zid kaskala-šu* (21) *e-la-*  
*ga-ra-ad dumu nu-tur* (22) *A-dam-dunki-šu gin-ni*  
 (23) *u qa kaš u qa zid gu* (24) *šuššan qa zal giš* (25) *nim*  
*hu-ni-bar-me* (26) *gir šu-ila-tum ra-gab* (27) *eš qa kaš*  
*mina qa zid gu* (28) *gi a-gam zal* (29) *šu-ila-tum ra-gab*  
 (30) *Šušaki-šu gin-ni* (31) *Iti izin-d. Dumu-zi.*

15 *qa* of royal standard drink, 9 *qa* of *gu*-meal, day 3rd. Brought in the name of the fishermen (by) Lu-banda, the messenger. 9 *qa* of drink, 6 *qa* of *gu*-meal, 3 measures of

<sup>1</sup> ? for *šu-ḥa-šu*.

oil, day 3rd, within the city. 1 (*gur*) of standard herb-drink (beer), 5 *qa* of meal, for the road (journey), Mašum the messenger—gone in the name of the fish-curer. 5 *qa* of drink, 4 *qa* of meal, 2 measures of oil, Dan-ili the rider and Ubarti the rider, brought from Susa. 5 *qa* of drink, 3 *qa* of *gu*-meal, 1 measure of oil within the city; 1 (*gur*) of standard herb-drink (and) 5 *qa* of meal for the road, Ela-garad the son of the steward—taken to Adamdun. 10 *qa* of drink, 10 *qa* of *gu*-meal,  $\frac{1}{2}$  of a *qa* of sesame-oil, collection for (or of) the *lu-ni-bar*-people, agent: Šu-ilatum<sup>m</sup> (or Šu-ēlītum<sup>m</sup>), the rider. 3 *qa* of drink, 2 *qa* of *gu*-meal, 1 measure of oil, Šu-ilatum<sup>m</sup> (Šu-ēlītum<sup>m</sup>), the rider—taken to Susa. Month Izin-Dumu-zi (i.e. of the Festival of Tammuz, corresponding with June-July).

The number of Semitic names which these tablets referring to consignments of foodstuffs contain suggest that the trade (if such it was) was largely in the hands of the non-Sumerian population.

Ela-garad in line 21 is probably for Ela-qarad, "Ela the warrior." Ela may have been the name of some old hero-god, but more light is needed.

For Šu-ilatum<sup>m</sup> or Šu-ēlītum<sup>m</sup>, see No. 77 (pp. 89 and 90).

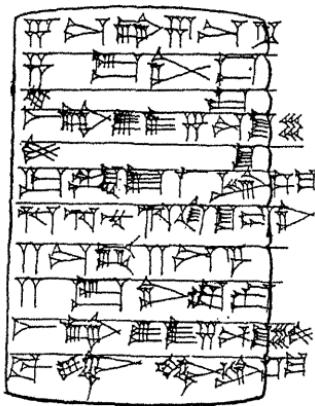
### 81 (59). Month and day only.

Baked; 51.2 mm. high by 32 mm. wide; obverse eleven lines in eleven cases, reverse and edge eleven lines in nine cases, with a space before the date. Writing good, but lines 15 and 17-19 are slightly damaged.

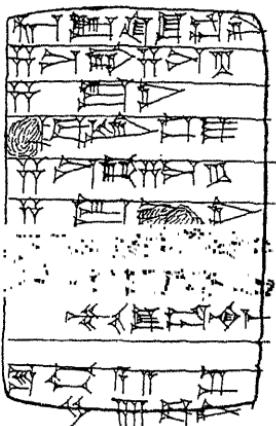
(1) *Ia qa kaš, ia qa gar* (2) *lama gin zal giš* (3) *šag uru* (4) *aš* (*gur*) *dida ia qa zid še* (5) *kaskala - šu* (6) *Sur-d. En-lil-la lu giš-ku* (7) *Hu-ḥu-nu-riki-šu gin-ni* (8) *mina qa kaš mina qa gar* (9) *mina gin zal šag uru* (10) *aš* (*gur*) *dida ia qa zid še kaskala* (11) *ba-lul-lul lu giš-ku* (rev. 12) *Šušaki-šu gin-ni* (13) *luma qa kaš lama qa gar* (14) *lamu gin zal* (15) *[a]b-ba lu giš-ku* (16) *lama qa kaš lama qa gar* (17) *lama gin zal*

(18) *Sur-d. Gu-[sili]m (?) lu giš-ku* (19) *lu giš-ku ki al-la-*  
 (20) *mu-šu gin-na-me*  
 (21) *Iti amar-a-a-si* (22) *u ussu-ba-ni.*

Obverse



Reverse



5 *qu* of drink, 5 *qa* of food, 4 shekels of sesame-oil, within the city; 1 (*gur*) of herb-drink (? beer), 5 *qa* of meal of grain, for the road, Sur-Enlilla the retainer has taken to Huhunuri. (8) 2 *qu* of drink, 2 *qa* of food, 2 shekels of oil within the city; 1 (*gur*) of herb-drink, 5 *qa* of meal of grain (for) the road, Balullul the retainer has taken to Susa. (13) 4 *qa* of drink, 4 *qa* of food, 4 shekels of oil, Abba the retainer. (16) The same, Sur-Gu-silim the retainer (and the other) retainer, have taken to the place of Allamu.

Month Amar-aa-si (11th month), day 8th, morning.

In line 9 *šag*, "within," is written over the sign for city, which the scribe had begun to write. The postposition *-šu* is omitted at the end of line 10.

In line 15 the traces of the first character seem to be those of *ab*, which the second character supports. The first *zal* in line 17 is apparently erased.

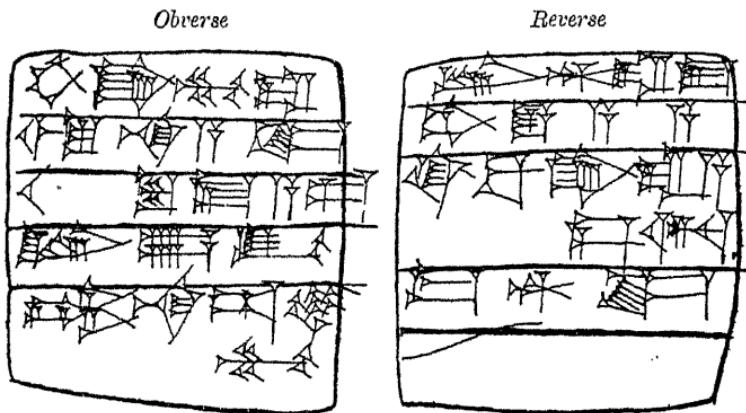
The broken character in line 18 I have restored as , *silim*, but this is not quite certain.

The plural verb in line 20 apparently agrees with two subjects, the first in lines 15 and 19, and the second in line 18. It is noteworthy that it is the place of a person to which the produce was transported, and not to a town or district.

For *Iti Amar-aa-si*, "the month of the steer, father of the horn," see the Proceedings of the Society of Biblical Archaeology, April, 1913, p. 127. It was the 11th month of the year, corresponding with Sebat.

82 (60). Undated.

Unbaked; 41.6 mm. high by 40 mm. wide; obverse five lines of writing, reverse five again in four cases. State of preservation excellent. Colour grey.



(1) *Dug-ga-mu-ra* (2) *u na-a-ka* (3) *u engur-ē-a-gur*  
 (4) *lugal-ner-gal* (5) *he - na - ab - šum - mu* (rev. 6) *Lu-*  
*dingir-ra-gi* (7) *gud-e-u-a* (8) *ki-ba ga-ra-a* (9) *ga-ar*  
 (10) *ma-an-gu*.

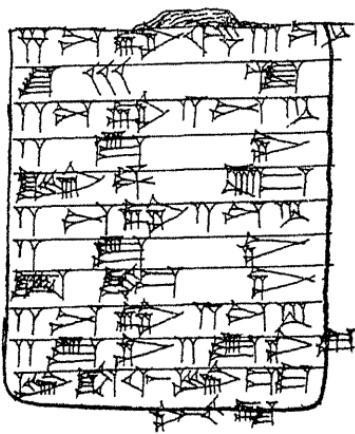
Duggainura and Naaka (3) 10 *gur* of tan (?) (to) Lugal-nergal will give. Lu-dingirragi, (7) the ox-hide tanner (?) has promised (?) to do the steeping (?).

Subject very doubtful. The rendering is based mainly on line 7, where *gud-e* possibly means "ox leather". On the other hand, *engur-ēa* occurs elsewhere as though it were some kind of produce.

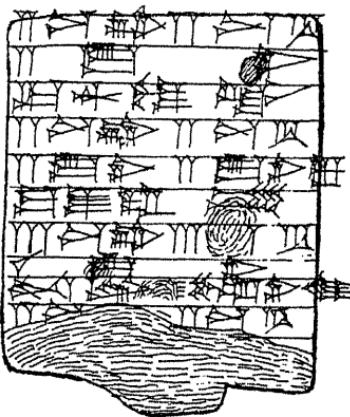
## 83 (61). Day and month only.

About two-thirds of a tablet, imperfectly baked ; 37.5 mm. high by 29 mm. wide. Obverse and edge twelve, reverse ten lines of writing ; left-hand edge one line. Beginning and end of text wanting.

Obverse



Reverse



Left-hand Edge



(1) *iu qu kaš šeg eš qu gar* (2) *Šu-eš-daru* (3) *mina qa kaš mina qa gar* (4) *mina gin zal* (5) *lugul-d-Salam* (6) *mina qa kaš mina qa gar* (7) *mina gin zal* (8) *ā-ne-ni* (9) *mina qa kaš mina qa gar* (10) *mina gin zal mina gin zal udu* (11) *Amel-ša-lim lu giš-ku* (12) *gu-la* (rev. 1) *mina qa kaš mina qa gar* (2) *mina gin zal* (3) *Sur-d.Nin-kis* (4) *mina qa kaš mina qa gar* (5) *mina gin zal mina gin zal udu* (6) *ma-uš ra-gab* (7) *eš qa kaš eš qa gar* (8) *gi gin zal* (9) *nim lu sa(?) bu-u<sup>m</sup> ni-lum* (10) *mina qa [kaš] mina qa gar* (11) . . . . . (edge) [ū] *āša-kam, iti še-il-la*.

5 *qa* of fine drink, 3 *qa* of food, *Šu-ešdara* ; (3) 2 *qa* of drink, 2 *qa* of food, 2 shekels of oil, *Lugal-Salam* ; (6) 2 *qa* of drink, 2 *qa* of food, 2 shekels of oil, *Āneni* ; (9) 2 *qa* of drink, 2 *qa* of food, 2 shekels of oil, 2 shekels of mutton-oil (dripping), *Amel-šalim*, the chief retainer ;

(rev. 1) 2 *qa* of drink, 2 *qu* of food, 2 shekels of oil, *Sur-Nin-kis*; (4) 2 *qa* of drink, 2 *qa* of food, 2 shekels of oil, 2 shekels of mutton-oil, *Maš*, the rider; (7) 3 *qa* of drink, 3 *qa* of food, 1 shekel of oil, collected (by) the Sabite *Nilum* (or *Sallum*); (10) 2 *qa* of [drink], 2 *qa* of food, . . . [day] 6th, month *Še-illa* (Adar).

As there are Semitic elements in the names, it is not improbable that this list of consignments refers to the Semitic state of Sabu, as line 9 of the reverse leads one to suspect. In this case, *Šu-ešdara* might be rendered "Istar's man", or the like. *Lugal-Salam* as *Šarri-Salmu*, "my king (is) Salmu," and *Sur-Nin-kis* as *Amel-Nin-kis*. *Maš* may be the same name as *Mašum* in No. 80, line 10. The divine appellation *Salmu* in the name *Šarri-Salmu* is Semitic, and was borrowed by the Sumerians under the form of *Salam*.

84 (62). Month and day only.

Baked; lower end wanting, three or four lines lacking or imperfect in consequence; height 51.5 mm., width 29.2 mm.; obverse thirteen lines in ten cases, reverse thirteen lines in eleven, left-hand edge one line. Colour yellowish-grey.

Obverse



Reverse



Left-hand Edge

2 *qa* of drink, 2 *qa* of food, 1 measure of oil within the city ; 1 (*gur*) of herb-drink (beer), 5 *qa* of food for the road, *Dungi-zi-mu*, the retainer ; (7) 30 *qa* of drink, 30 *qa* of royal food, 10 *qa* of sesame-oil, the collection (at) *Tah̄tabani*, agent: *Dungi-zi-mu*, the retainer ; (12) 2 *qa* of drink, 2 *qa* of food, [1? measure of oil] within the city, . . . (reverse) . . . the retainer, has taken to *Susa* ; (4) 2 *qa* of drink, 2 *qa* of food, 1 measure of oil, *Adata*, the retainer, has brought from *Adamdun* ; (8) 2 *qa* of drink, 2 *qa* of food, 1 measure of oil within the city, 1 (*gur*) of herb-drink, 5 *qa* of food, *Inda*, the retainer, has taken to *Adamdun*.

Month *Gan-maš* (Nisan), 30th day.

The text is somewhat carelessly written, hence the strange form of *šag*, “within,” in line 2 of the obverse, the omission of the food for the road in lines 3-4, and ~~š~~ for ~~š~~ (determinative suffix) at the end of line 9. The *mu* of *Dungi-zi-mu* in line 10 having been partly obliterated by the fifth line of the reverse, the scribe scratched it in faintly in line 11.

85 (63). Day and month only.

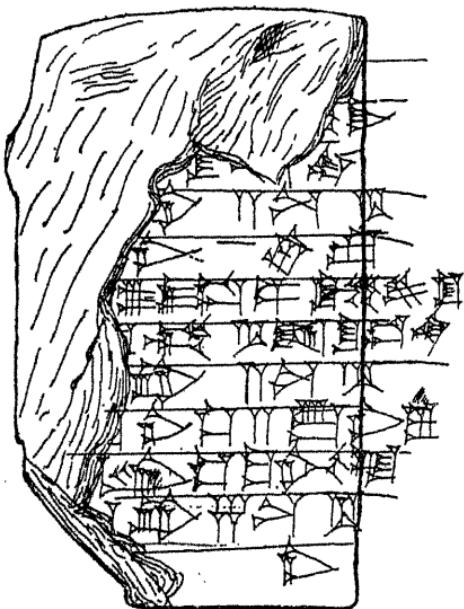
Baked ; 54.4 mm. high by 34 mm. wide ; obverse ends of twelve lines of writing, reverse eleven lines in ten cases, with a space between the ninth and tenth. Colour reddish-grey.

(Lines 2 and 3) (So and so) has taken to . . . (4) [2?] *qa* of drink, 2 *qa* of food, . . . [shekel(s)] of oil within the city ; (6) . . . [*qa*] of herb-drink, 20 *qa* of meal of corn for the road, (7) . . . -dur-mah has taken to the *nig-x* ; (8) [2? *qa*] of drink, 2 *qa* of food, (9) [2? sheke]ls of sesame-oil, 2 shekels of oil of mutton (10) . . . the chief retainer ; (11) [5? *qa*] of drink, 5 *qa* of food, (12) . . . [shekels] of oil, (rev. 13) . . . of (the city) *Dug-guba*, (14) (and) . . . -bu-ṣallum the viceroy (*patesi*) ; (15) 2 *qa* of drink, 2 *qa* of food, (16) 2 shekels of oil,

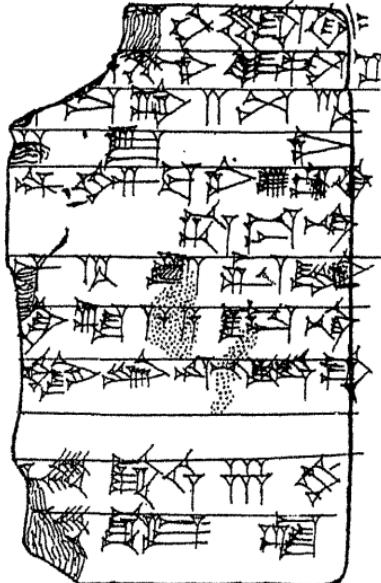
(17-18) d. Addu-bani has brought from Uru; (19) 10 *qa* of food the king's proctor (20) has brought to Kilâa; agent: Lu-bâl-šagga.

(21) Taken on the 6th day, (22) month Še-illa (the 1st month).

Obrerse



Reverse



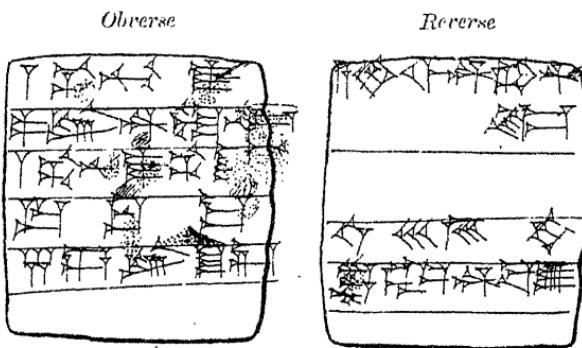
Though imperfect, this inscription is important on account of the name of the *patesi* in line 14, . . . -bu-sallum. This may be the *luSabum-šallum* of No. 83, reverse, line 9. In all probability he was *patesi* of the city Dug-guba mentioned in line 13 of this present inscription.

A Semitic personal name occurs in Addu-bani, "Hadad is my creator," in line 17. The reading of the city-name here as *Uru* is somewhat doubtful, as this would have caused confusion with the *Uru* at Muqeyyer, the ancient Ur of the Chaldees. As, however,  $\text{𒌵} \text{𒌵} \text{𒌵}$  is rendered by *uru=alu*, "city,"<sup>1</sup> it is possible that the pronunciation was something similar, namely, *U-uru* or *U-eri*.

<sup>1</sup> See Nos. 87, l. 12; 92, l. 10.

## 86 (64). Day and month only.

Unbaked; 36 mm. high by 33 mm. wide; obverse five lines of indistinct writing, reverse four lines in three cases. Clay somewhat soft.



(1) *Gi gud dim nimin qa* (2) *pa lu-d. Nin-šah(?)* (3) *gi gud dim nimin qa gud lyun(?)-ga(?)* (4) *sur-zikum-ma* (5) *ia kal (gurus) lu-lyun-ga* (rev. 6) *u-šag igi-d.gištin-ana-* (7) *-ka.*

(8) *U ušu-lul-eša-kam* (9) *iti izin-d.Bu-u.*

1 grown ox of 40 *qa*, official: Lu-Ninšah(?) ; 1 grown ox of 40 *qa*—a hired ox—Sur-zikum-ma ; 5 men—hired workmen—in the field of Igi-Gištin-ana.

Day 30th less 3, month Izin-Bau (the 9th month).

This text is one of a rather small class represented in Reisner's *Tempelurkunden* by five numbers only (88-92). The oxen are described as being of 30, 40, or 50 *qa*, and belonging, apparently, to the persons by whose names they are accompanied. One is mentioned as "the property of Bau", another is "an ox of the palace", and yet a third "an ox of Nannar". Among the persons accompanying them are Lu-Ninšah (No. 91, 5) and Sur-zikum-ma (No. 89, 3). The fields referred to are *ušag e-billi gulu*, "the field of the great new temple"; the *dug-gala* field; and *u-šag zal zina*, "the field of *zina*-oil(?)". One of these is dated in the 7th month, that of the festival of

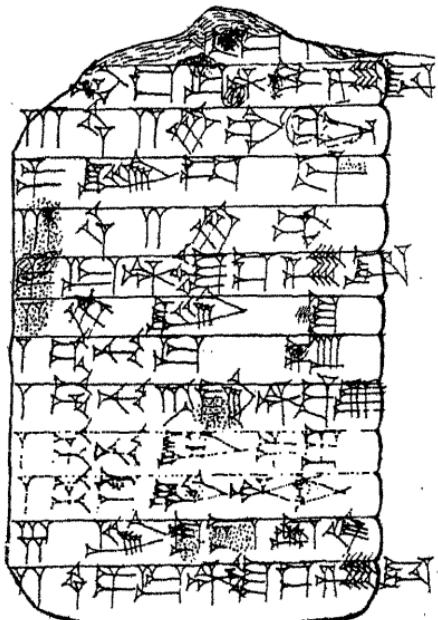
Tammuz (September), another in the 8th, that of the festival of Dungi (October), and two others, like the present text, in the ninth month, that of the festival of Bau (November).

In the present text the field where the oxen were is described as that of the eye (centre) of Gistin-ana, "the vine of heaven," the mother of Tammuz, explained as *bēlit seri*, "the lady of the field." The next (No. 87) is a text of a similar nature.

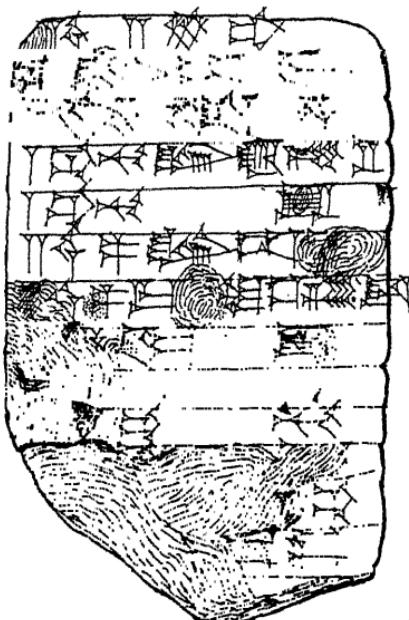
87 (65). Date lost.

Unbaked ; 72 mm. high by 45 mm. wide, but originally taller, a fracture having reduced the height, rendering the beginning and the end imperfect, with considerable damage to the last six lines preserved, which now number thirteen on the obverse and twelve on the reverse. Colour grey.

Obverse



Reverse



(1) . . . *sug* . . . (2) [gi] *gud giš Sur-d. Dumu-zid-a*  
 (3) *eš ū a-šag gud* (*al*) (4) *pa lugal-ab-ba* (5) *eš ū a-šag*  
*gud* (6) *pa sur-Nin-giš-zid-a* (7) *a-šag lugalu-šu* (8) *gi*  
*gud dim sur-mesi* (9) *gi gud dim nig-ga d. Ba-u* (10) *gi*  
*gud dim lugal siba* (11) *gi gud giš Lugal-an-ni(?)*  
 (12) *ia lu lun-ga uru-ki* (13) *mina ū pa sur-d. Nin-giš-*  
*zi-da* (rev. 14) *eš(?) ū a-šag gud* (15) *pa Lugal-ab-ba*  
 (16) *a-šag pi-li-ḥa* (17) *gi gud dim lugal-zag-gi-si* (18) *gi*  
*gud dim sanga* (19) *mina ū pa lugal-ab-[ba]* (20) *mina*  
*ū pa sur-[d.] Nin-giš-zid-a* (21) . . . *a-ka saḥar.*

(22) . . . *gud dim* (23) . . . *gud [gis(?) gud lun-ga ?]*  
 (24) . . . *gud* (25) . . . *lun-ga.*

(1) . . . (2) [1 ?] full-grown ox, Sur-Dumu-zida,  
 (3) 3 days (in) the cattle-field,<sup>1</sup> official : Lugal-abba ;  
 3 days (in) the cattle-field, (6) official : Sur-Nin-giš-zida,  
 for the king's field ; 1 grown ox of Sur-mesi ; (9) 1 grown  
 ox, the property of the goddess Bau ; 1 grown ox of the  
 king of the herdsmen ; 1 full-grown ox of Lugal-anni ;  
 (12) 5 hired men of the city ; (for) 2 days, official : Sur-  
 Nin-giš-zida (reverse) (for) 2 (?) days (in) the cattle-field,  
 (15) official : Lugal-abba, field of *piliḥa* ; 1 grown ox,  
 Lugal-zag-gi-si ; (18) 1 grown ox, the priest, (for) 2  
 days, official : Lugal-ab[ba] ; (for) (2?) days, official : Sur-  
 Nin-giš-zida (21) . . . *a(?)-ka* mould(?)

(22) (So many<sup>2</sup>) grown oxen ; (23) (so many<sup>2</sup>) [full  
 grown and hired<sup>3</sup>] oxen ; (24) . . . oxen ; (25) (so many<sup>2</sup>)  
 [men<sup>3</sup>], hired.

(At the end was apparently the date, day and month—  
 and perhaps the year.)

The name of *Sur-Nin-giš-zida* occurs under the form  
 of *Sur-Nin-gis-zi* in Reisner's No. 90, rev. 7, and  
*Lugal-zag-gi-si* occurs in his No. 88, line 7.

<sup>1</sup> The *al* here is apparently erased as an error. Perhaps the scribe  
 thought of writing "field of adult oxen", but *al*, with that meaning, is  
 generally attached to *lid*, "cow."

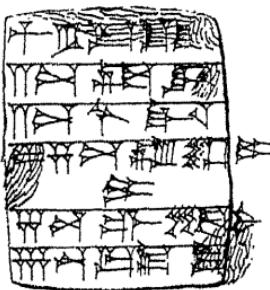
<sup>2</sup> The numbers are broken away.

<sup>3</sup> Broken away—restored<sup>1</sup> from the context.

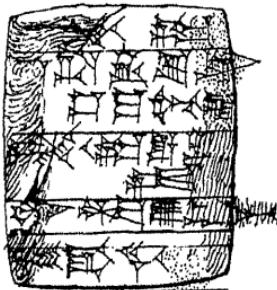
## 88 (66). Date practically lost.

Baked; 33 mm. high by 27 mm. wide; obverse seven lines of writing in six cases, reverse and edge eight lines in five cases, with a double line between the last two. Well written but badly preserved, the clay being soft and crumbly, colour red.

Obverse



Reverse



(1) *U qu gar Sur-šu-ga(?)-[lum-ma]* (2) *mina qa ad-dla* (3) *mina qa Kud-du* (4-5) *niš-lamu qu dup-šur tur-tura* (6) *ia qu mar-tu-sal* (7) *as qa sur-ē-dur-[a]* (rev. 8) *[gi]-duba(?) - ur* (9-10) *[ē]-ta-azaga-zu lu giš-ku gu-lu* (11-12) *gi-duba(?) - ur e-udni-ada* (13) *gir d.Ba-u-ul(?) - ti(??)*.

(14) *Zi-ga ī u-[kam]* (15) . . . q . . .

10 *qa* of food Sur-šu-galamma (?); 2 *qa* Adda; (3) 2 *qa* Kudda; 24 *qa* the younger scribes; (6) 5 *qa* the Amorite woman (women); 6 *qa* Sur-ē-da[ra]; Gi-duba(?) - ur; (9-10) [ē]-ta-azaga-zu, the chief retainer; (11-12) Gi-duba(?) - ur . . .; agent: Bau-alti(?).

Taken away day 10th (?), [month] . . .

No. 78, which is a similar text, has the names of Adda (l. 2), Kudda (3), Sur-ē-dara (7), and Gi-duba(?) - ur. It also mentions the younger scribes (5) and the Amorite woman (6). Though apparently not stated, this inscription probably referred to dogs and their caretakers.

From the similar texts in Reisner, Nos. 229 ff., birds were included, perhaps falcons, likewise used for hunting.

89 (66a). A list of furniture, no date:

Baked; 15 cm. high by 136 mm. wide. Two columns on each side, the first with twenty-seven lines of writing in nineteen cases (a four-line space between lines 23 and 24); the second with twenty-three lines of writing in twenty-one cases (a one-line space between lines 1 and 2 and 18 and 19; a two-line space between 2 and 3 and 6 and 7; a three-line space between lines 11 and 12); the third (the right-hand of the reverse) with six lines of writing (lower part blank); the fourth with four lines of writing (upper part blank, a three-line space between lines 2 and 3, and an eight-line space between lines 3 and 4). Colour yellowish-red.

(Col. I, ll. 1-2) *Gi giš gu-za uš giš-ku zabar gar-ra*  
 (3) *gi giš gu-za šu-nigin ha-lu-up zabar gara* (4-5) *gi*  
*giš gu-za uš ha-lu-up zabar gara* (6-7) *mina giš gu-za*  
*šu-nigin lam zabar gara* (8-9) *eš giš gu-za uš mesi zabar*  
*gar-ra* (10) *ia giš gu-za uš mesi* (11-12) *niš-gi giš gu-za*  
*šu-nigin zabar gar-ra* (13-14) *eš giš gu-za uš zabar*  
*gar-ra* (15) *lama giš gu-za uš šag-gul* (16) *ā giš gu-za*  
*du-a* (17) *gi giš gu-za baru* (18-19) *lama giš gu-za keš-da*  
*lam ē-ba-an* (20-21) *mina giš gu-za keš-da giš-lur ē-ba-an*  
 (22) *gi giš gu-za mesi ē-ba-an* (23) *gi giš gu-za al-zi-ru.*

(24) *Lamu giš gir-sab ha-lu-up* (25) *mina giš gir-sab*  
 (26) *ia giš nu mesi* (27) *gi giš na ildag* (Col. II, 1) *ā-*  
*mina (?) giš na.*

(2) *Gi giš suy-erim-na.*

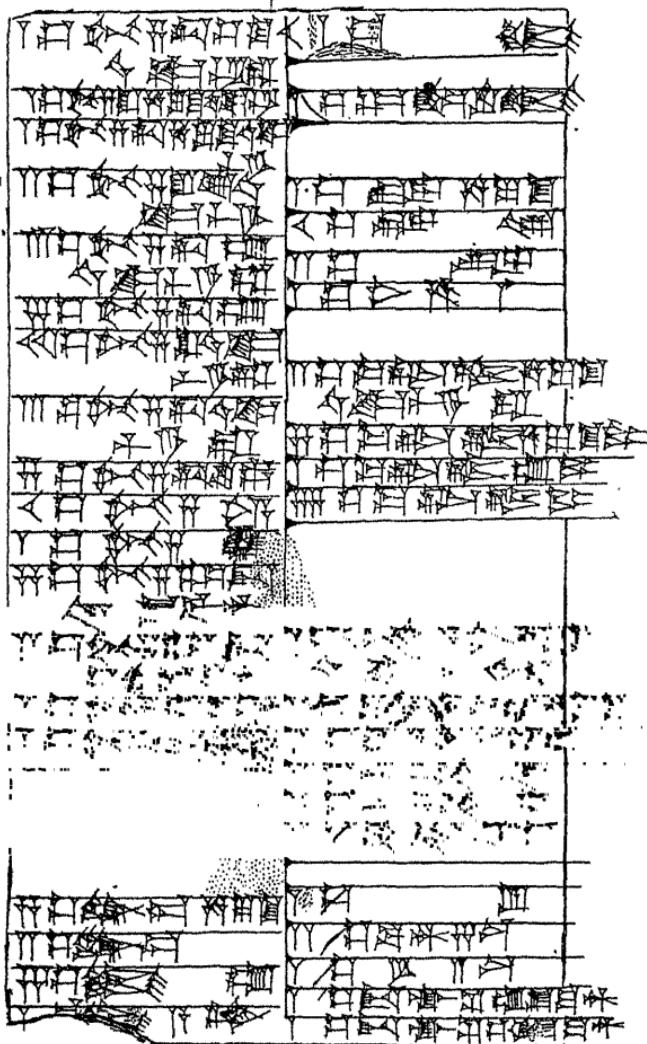
(3) *Gi giš bunšur ha-lu-up* (4) *ā giš bunšur lam*  
 (5) *mina giš bunšur* (6) *gi giš du ha-lal.*

(7-8) *Mina giš ma-al-tum ha-lu-up zabar gar-ra*  
 (9) *lama giš ma-al-tum ha-lu-up tur* (10) *gi giš ma-al-*  
*tum mesi tur* (11) *ussa giš ma-al-tum tur.*

(12-13) *Gi giš kir a-du ha-lu-up zabar gar-ra*  
 (14) *mina giš ku id qa-la ha-lu-up* (15) *mina giš ku id*  
*qa-la mesi* (16) *mina giš an-za-am lam* (17) *mina giš*  
*an-za-am mesi* (18) *mina giš gu-bil sug-gu.*

(19) *Gi giš sug* (20) *mina giš ba-an ia qa* (21) *gi giš gar mina qa* (22) *gi giš da-ag-si mesi ē ba-an* (23) *gi giš da-ag-si giš-lur ē ba-an.*

Obverse



Reverse

(Col. I, l. 1) *Gi giš mud giš-rin ha-lu-up* (2) *gi giš su-bil-tum* (3) *gi giš gan na-ah-ba-tum* (4) *gi giš-rin* (5) *gi giš lumi-ma-a* (6) *ia giš sag-gul gi-sir.*

(Col. II, l. 1) *Gi na aś gun-na* (2) *gi na ī mu-na*.

(3) *Gi na ī gin*.

(4) *Nig-ga da-du*.

*A translation of what is certain, and an attempted translation of the rest*

(1-2) 1 backed chair made of *urkarinnu*-wood and bronze ; (3) 1 canopied (?) chair made of *halup*-wood and bronze ; (4-5) 1 backed chair made of *halup*-wood and bronze ; (6-7) 2 canopied (?) chairs made of myrtle and bronze ; (8-9) 3 backed chairs made of palm-wood and bronze ; (10) 5 backed chairs of palm-wood ; (11-12) 21 canopied (?) chairs made with bronze ; (13-14) 3 backed chairs made with bronze ; (15) 4 backed chairs of *saggul*-wood ; (16) 10 carved (?) chairs ; (17) 1 chair (with) a shrine (?) ; (18-19) 4 chairs constructed of myrtle-wood (?) (and) inlaid (?) ; (20-21) 2 chairs constructed (?) of vine-wood (?) (and) inlaid(?) ; (22) 1 chair of palm-wood, inlaid ; (23) 1 chair *al-zi-ru*.

(24) 4 foot-rests of *halup*-wood ; (25) 2 foot-rests ; (26) 5 couches of palm (?)-wood ; (27) 1 couch of *iltag*(?)-wood ; (col. II, 1) 11 couches.

(2) 1 canopy (?) of a couch.

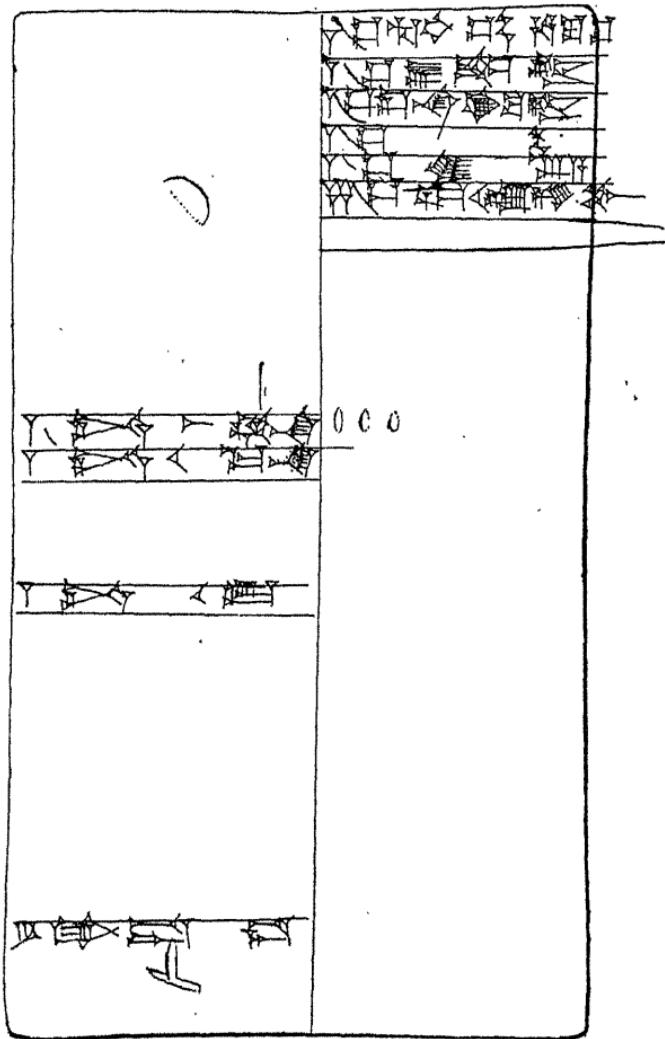
(3) 1 table of *halup*-wood ; (4) 10 tables of myrtle (?) ; (5) 2 tables ; (6) 1 *halal*-standard.

(7) 2 beds made with *halup*-wood and bronze ; (9) 4 small sofas of *halup*-wood ; (10) 1 small sofa of palm-wood ; (11) 8 small sofas.

(12) 1 receptacle made of *halup*-wood (and) bronze ; (14) 2 implements for watering, of *halup*-wood ; (15) 2 implements for watering, of palm-wood ; (16) 2 *ansam* of myrtle-wood ; (17) 2 *ansam* of palm (?)-wood ; (18) 2 wooden polling-dishes.

(19) 1 wooden water-receptacle ; (20) 2 measures of 5 *qa* ; (21) 1 wooden dish of 2 *qa* ; (22) 1 *daksi* of palm-wood, inlaid (?) ; (23) 1 *daksi* of vine-wood (?), inlaid (?).

Reverse



Reverse

(Col. III, l. 1) 1 beam (?) of a balance (?) of *halup*-wood ; (2) 1 case ; (3) 1 quiver ; (4) 1 balance ; (5) 1 shrine-barrow (?) ; (6) 5 flute-cases (?) .

(Col. IV, l. 1) 1 weight of 1 talent ; (2) 1 weight of 10 *manā*, (3) 1 weight of 10 shekels.

(4) The property of Dadu.

From the general appearance of the list, it would seem to give the stock-in-trade of a maker of and dealer in

furniture. Whether Dadu made a speciality of temple-furniture is doubtful ; it seems more likely that he supplied what was needed in the palace.

The **סְלָאָן וְשָׂרָאָן**, *giš gu-za uš* in line 1 is not improbably the *kussū nēmidu* upon which Sennacherib is represented as sitting when "the spoil of Lachish passed before him". In this, as in all the other cases where bronze is referred to, the metal was used for the fittings and the legs of the chair. In the lists of royal furniture published so well by M. Thureau-Dangin in his *Recueil de Tablettes Chaldéennes*, pl. lxxxix, No. 227, a couch with ox's hoofs (*giš nu umbin gud*) is referred to. Furniture with lion's and bull's paws and hoofs are found represented on the sculptures, and remains of them exist in our museums.

**שְׁעָרָה**, *šu-nigin*, in line 3, etc., would seem to indicate "an enclosure", i.e. a chair with some kind of canopy. The shrine-chair mentioned in line 17 was probably more suited for religious purposes.

In a country possessing so few trees as Babylonia, all, or almost all, the wood must have been imported. The different kinds of wood used in the making of these articles of furniture, especially the chairs, are probably given in the order of their value. *Urkarinnu* (l. 1) has been compared by Dr. C. J. Ball with the Syr. **אַשְׁכָרָע**, and translated "box". For *halup* (Semitic form *buluppu*) I believe no identification has been proposed. The rendering of *lam* as "myrtle" is based upon the Semitic rendering *asu*, which has this meaning. *Mesi* is here rendered "palm" because of the *mesmakunna* or *musukunna*, i.e. "the *mesu*-tree of Makan", which is generally so translated. The *šag-kal* is Semiticized as *šakkullum*, but for this also it is difficult to find an identification. The meaning of the characters of which the word is composed is "heartstrong", and this, if in any way an indication of the kind of wood, might

point to the oak. The *giš-kin*, Semiticized as *kiskanū*, and mentioned as being white, black, and grey—*kiškanū pišū salmi, sāmi* (*W.A.I.*, ii, 44, 52-5)—was the tree of Eridu, the centre of the Babylonian Paradise. In the list of trees quoted (*W.A.I.*, ii, 44) the vines proper follow, so that the *kiskunū* was to all appearance something different.

The foot-rest (I, 24, 25) is a compound word as in English. The Semitic form is *kirṣappu*, possibly from the Sumerian *girsap*, though *gir-gub* might be regarded by many as preferable. In line 27 it seems probable that the last character may be one of those which have developed into . The late Babylonian form of  being                   <img alt="Sumerian character 21" data-bbox="1

Col. II, line 2. As *sag* means "head", the probable rendering of *sag-erim* here is "head-screen", or the like.

As religious emblems, in the form of standards, etc., were often used at religious feast-rites, the meaning of , Semitic *sikkatu*, is here assumed to be "standard". *Halal* probably indicates its special form.

Col. II, lines 7 ff. *Mältum* or *Maaltum* is the usual Semitic word for bed or divan, hence the rendering here adopted.

Col. II, lines 12-13.  $\leftrightarrow$  **缸** = Assyr. **缸** = *kiru* here stands for some kind of receptacle, *a-du*, "water-sprinkling" (possibly). In lines 14 and 15 *giš-ku id qala* is taken to mean "implement stream-apportioning", or the like. For *ansam* in lines 16, 17, cf. the following:—

lut un - su - am as - . . . . .  
 lut un - su - am - bi suk - ba - tum . . . .  
 lut nig-lu-gišgal-lu mu-sur (?) - ris-tum do:  
 lut a - nak anaq - qu do.  
 lut u - nak - mah anaq - mah - hu do. ka-ra-[ni].

As the *anak* and *anak-mah* are certainly receptacles for libations, and partly synonymous with *ansum-bi*, which occurs in the preceding line, it is certain that *giš ansam* is also an object of the same class. From the first line of the extract above it seems likely that the Semitic form of the word was *assamu*, and derived from *ansum*. The rendering of *gubil-sagga* in line 18 as "polling-dish" is based on the second element, which means "head".

The nature of the *duksi* (ll. 22, 23) is uncertain. Possibly *si* is here "horn", in which case it would stand for a vessel with "horns" or handles.

(Rev., col. III). The nature of these objects is apparently indicated by the third line, in which *nahbatum* means "quiver". In line 6 *gi-sir*, "reed of blowing," may indicate something composed of several pipes, in which some kind of mouth-organ (pandean pipes) may be intended.

Whether the name of the owner, Dadu, be the same as Dadu (David) or not, I leave undecided, but from its form it might easily be Semitic.

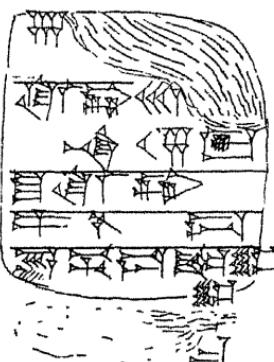
90 (12b). Date lost.

Imperfectly baked; 35.5 mm. high by 32 mm. wide; obverse five lines in three cases, reverse seven lines in five cases. The edge below has traces of two lines.

Obverse



Reverse



This tablet was in a bad condition when copied, one character of the third, fourth, and fifth lines being damaged, portions of lines 6 and 7 broken away (upper right-hand corner of the reverse), and the date (two lines) wanting except a portion of the final character. The clay has since quite disintegrated, and the object cannot be moved from its bed of wadding without danger of total destruction. Revision was therefore impossible.

(1) *Gi* (or *gi šuš*) *tug ig-lama* (2) *lugalu*; (3) *gi tug ig a lugalu* (4) *ki-lalu-bi niš-gi šuššan ma-* (5) *-na dš(?)* [gi]n. (6) *Imina . . .* (7) *ki-lala-bi ušu-gi . . .* [ma-] (8) *-na ū-ia gin.* (9) *Tug ki-lal tag-[ga].* (10) *Pa Kuddu.* (11) *Iti gud-du-ne-mu-* (12) *-mu.* (13) [Mu . . . (14) . . . ba-l]ula.

1 royal *lumhusšu*-garment, 1 royal . . . -garment, their weight 21½ mana 6 shekels. 7 . . . , their weight 31 . . mana 15 shekels. The cloth has been weighed. Official: Kuddu. Month Guddu - nemumu, [year the king rava]ged. . . .

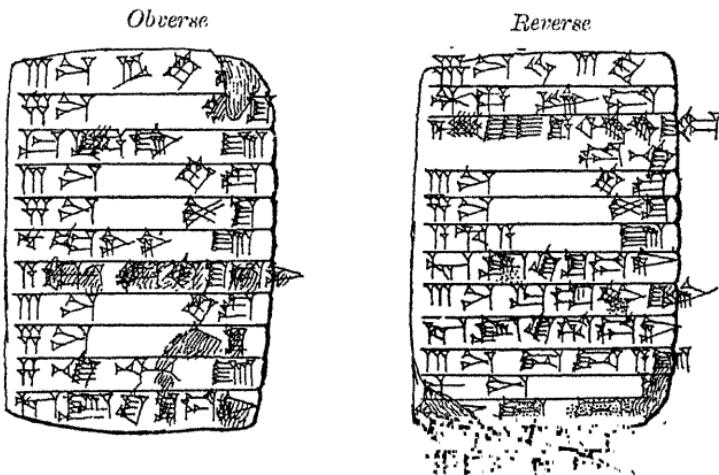
Texts referring to cloth and garments will be found in the *Amherst Tablets*, vol. i, pp. 25, 174, 184. The completion of the name of the garment in line 3 is doubtful, as the space seems to be insufficient for a very wide character. The name mentioned in connexion with these memoranda in line 10 is noteworthy, as Kuddu apparently comes from *kud*, "to cut," and would be the ancient Sumerian equivalent of tailor—*tailleur*. This form is rare, Kudda being that generally found.

### 91 (13b). Undated.

Unbaked; 43·7 mm. high by 30 mm. wide; obverse eleven lines of writing; reverse and edge fifteen lines in fourteen cases. Colour grey.

(1) *Eš qa gar šag u[ru]*, (2) *ia qa kuskala-šu* (3) *Sur-šag-ga sukkal.* (4) *Eš qa šag uru*, (5) *ia qa kaskala-šu*, (6) *Nu-ur-i-li sukkal.* (7) *A-dam-dunaki-šu gin-ni.*

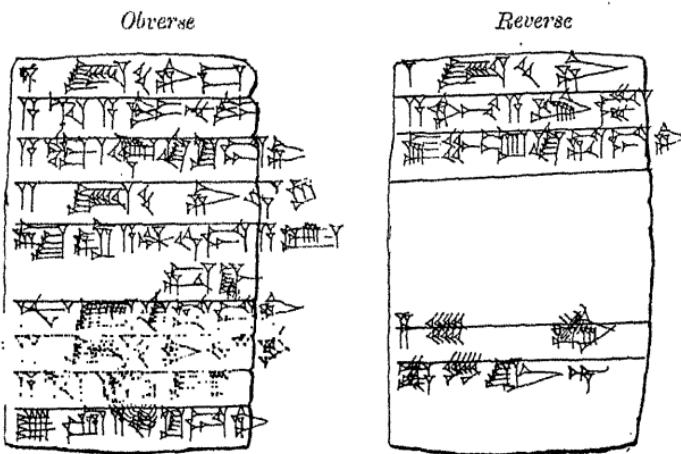
(8) *Eš qu šag uru*, (9) *ia qu [kushul]u-šu*, (10) *Zu-nu-ti sukkal*. (11) *Šušaki-šu gin-ni*. (rev. 12) *Āš qa u eša-kam* (13) *d.Lama lurim* (14) *zi-lum-e šag-gan-ne* (15) *gin-na*. (16) *Eš qa šag uru*, (17) *ia qa kaskala-šu* (18) *A-hu-a sukkal*. (19) *Šušaki-šu gin-ni*. (20) *Eš qa Sur-mesi, nar lugala*. (21) *Šušaki-ta gin-ni*. (22) *Eš qa Da-da-a sukkal*. (23) *u qa . . .*, (24) *gir Da-da-[a]*, (25) *Šušaki-ta yi[n-ni]*. (26) *Iti Izin-Dumu-zi*.



3 *qa* of food within the city, 5 *qa* for the road: Sur-sagga, messenger. 3 *qa* within the city, 5 *qa* for the road, Nûr-ili, messenger. Taken to Adamdun. 3 *qa* within the city, 5 *qa* for the road; Zanati, messenger. Taken to Susa. 6 *qa* the third day, protection of the courier, going with the escort(?). 3 *qa* within the city, 5 *qa* for the road, Ahua, messenger. Taken to Susa. 3 *qa*, Sur-mesi, the king's singer. Brought from Susa. 3 *qa*, Dadaa, the messenger. 10 *qa* of meal(?), agent: Dada[a]. Brought from Susa. Month Izin-Dumuzi.

92 (14b). No date.

Unbaked; 46 mm. high by 30 mm. wide; obverse ten lines of writing in nine cases, reverse five lines in five cases, with a broad blank space between lines 3 and 4.



(1) *Gi a-gam zal-giš.* (2) *A-hu-a dumu nu-banda.*  
 (3) *A-dam-dunaki-šu gin-ni.* (4) *Mina a-gam zal u  
 gia-kam* (5) *Lu-ra-am-é-a gin-* (6) *-uš-galu.* (7) *Šušuki-  
 tu gin-ni.* (8) *Minu a-gam zal u minu-kam,* (9) *A-hu-a  
 sukkal.* (10) *U-uru (?)-aki-šu gin-ui.* (11) *Gi a-gam  
 zal,* (12) *A-gu-a lu rim.* (13) *Sa-bu-umki-ta gin-ni.*  
 (14) *Zi-ga* (15) *iti Še-gur-kud.*

1 measure of sesaine-oil, Ahua, the son of the superintendent. Taken to Adamdun. 2 measures of oil the first day, Lara-amê, the chief proctor. Brought from Susa. 2 measures of oil the second day, Ahua, the messenger. Taken to Uru(?)a. 1 measure of oil, Agua, the courier. Brought from Sabum.

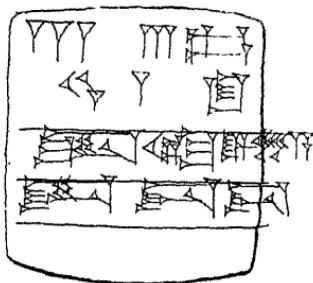
Transport of the month Še-gur-kud (Adar).

Other texts of a similar nature are Nos. 15, 16, 17, 42, 49, 77, 79, 80, 81, 83, 84, 85, 91.

*Ahua* (ll. 2 and 9) is apparently Semitic ("my brother"). One of the persons bearing it belonged to Adamdun and the other to Urua. *Agua* of Sabu (l. 12) is likewise possibly Semitic ("my crown"); but *Lara-amê* of Susa apparently has a Sumerian name (? "he has grown to fatness," "fulness," or the like). Babel, "confusion," was not confined merely to the city *Babili* or Babylon.

## 93 (15b). No date.

Unbaked; 34.5 mm. high by 31.5 mm. wide, obverse four lines of writing in three cases; reverse blank. Colour grey.



(1) *Eš šuš eš guruš* (2) *ā yia-šu* (3) *ā Gul-gi-a*,  
(4) *ā Da-du*.

183 men for one day. Wage of Gulgia; wage of Dada.

Apparently a memorandum from which the workmen's lists were compiled. The men seem to have been the slaves of Gulgia and Dada, who, as their owners, received their earnings.

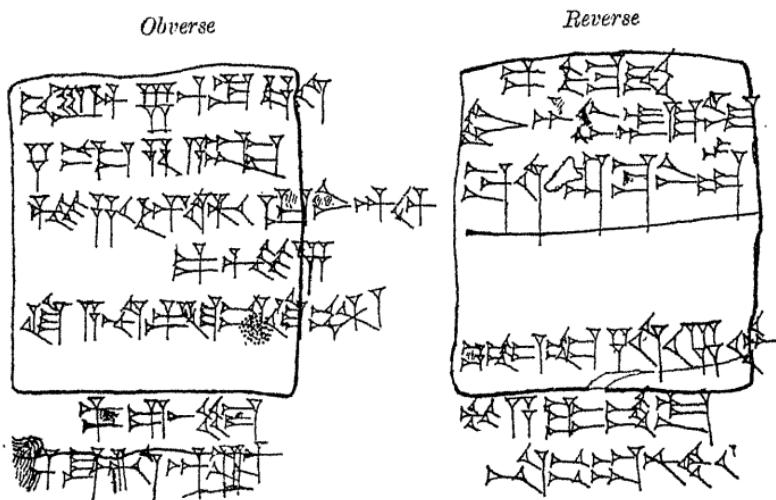
A Dada is mentioned in Reisner's No. 152, ii, 18, etc. The pay was apparently due from him and from Gulgia.

## 94 (16b). Samisu-iluna, 3rd date.

Baked; 39 mm. high by 35.5 mm. wide; obverse five, edge two, reverse four, edge two lines of lightly impressed and somewhat damaged writing. A space between the third and fourth lines (text and date) on the reverse.

(1) *Šimu hamšu mišlu šiqil kaspi* (2) *ša ašipi tamti* (*A-AB-BA*) (3) *nam-ka-ar-ti ib-ni-d. Addu* (4) *ra NAM-IA* (5) *itti a-na-d. Ea-ta-ki-il* (6) *ra Amurrū* (7) *bušu d. Šamus-d. Šululi* (8) *ra dam-kar* (9) *gir d. Ne(?)-uru(?)*-*gal-ilu-ma(?)* (10) *ba-luh um-ma-ni-ia(?)*.

(11) *Warah Abi, umn(-mu) hamissēru* (12) *šattu nār* *Sa-am-su* (13) *na-ga-ab-nu-uh-ši*.



The inscription written in late Babylonian

(1) (2) (3)   
 (4) (5) (6) (7) (8) (9) (10) (11) (12) (13)

Since copying this inscription the tablet has partly fallen to pieces, but all the principal fragments have been joined again.

A sum of  $5\frac{1}{2}$  shekels of silver for the water-magian ; receipt of Ibni-Addu, the fifthing-official, from Ana-Eatakin, the Amorite.

Property of Šamaš-Sululi, the agent ; certifier : Nerigal-ilu-ma (?). Respect of Ummania (or "of my people").

Month Ab, day 15th, year of the canal Samsu(-iluna)-nagab-nuhši.

This text is similar to the next ; and another, apparently of the same nature, and referring to a "sum" or payment, is Tell-Sifr No. B 83 (Strassmaier, *Warka* 55). This, too, refers to a *tāmtu* or "sea" (*A-AB-BA*), and

mentions an official called *panam-ya*—not “tithing-man”, but “fiving-man”. Naturally uncertain. The following is an attempted rendering of this longer inscription:—

Šim tamtim suluppu  
šumu kindu ú šamaš-  
šame ša ékallum ana  
kur Larsam iddinum  
Iribam - d. Sin mdr  
ubar - d. Sin ú alyé-šu  
itti nidin - ištar pa  
NAM-IA ú Sili-ištar  
taħħu-šunu mahru lib-  
ba-šunu tāb.

The payment (for) the water-reservoir, dates, garlic, *kindu*, and sesame, for the palace, to the market of Larsa, Iribam-Sin, son of Ubar-Sin, and his brothers, have given. From Nidin - Ištar the “fiving” official and Sili - Ištar their companions it has been received. They are content.

(Here follow the names of seven or eight witnesses and the date. The document is impressed with the seals of several of the witnesses.)

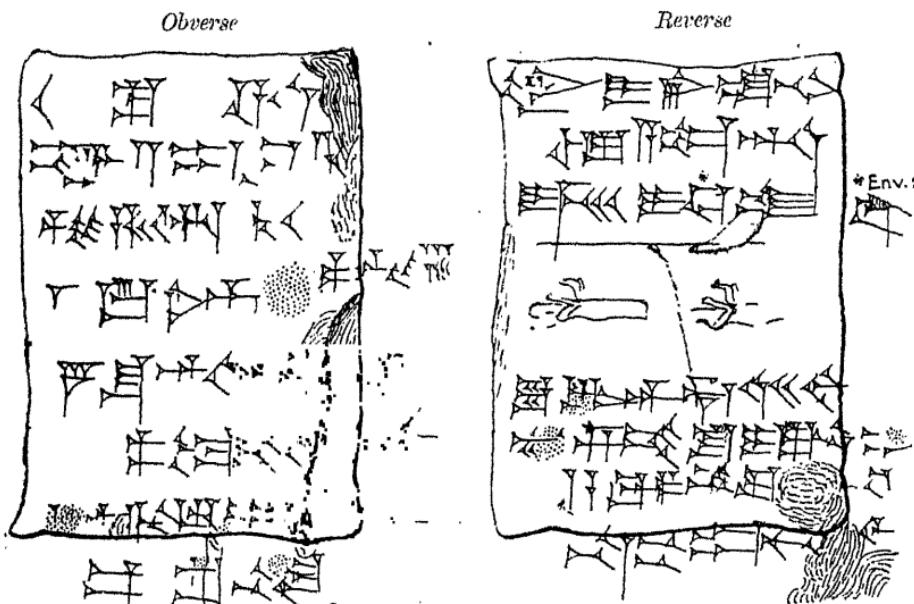
In the absence of more precise indications, the real purport of these inscriptions is not altogether clear, especially in the case of the Berens tablet, which is far from being well written. That it was some kind of contract is implied by the words “they are content”, but it seems equally certain that the silver in the one case, or the provisions in the other, were supplied for some department of the temple—at Sippar and at Larsa respectively.

95 (20b). Samsu-iluna, 3rd year.

Baked inner tablet; 54.5 mm. high by 40.5 mm. wide; obverse seven, edge one, reverse six, and edge below that one, total fifteen lines of shallow and in some cases rough writing. In a space between the third and fourth lines of the reverse are faint impressions of a cylinder-seal. Colour greyish-yellow ochre.

(1) *Ešrit šiqil kaspi* (2) *šim A-ab-ba-ya* (3) *nam-ha-  
ar-ti* (4) *mIb-ni-ilu panum-ia* (5) *bušu d.Šamaš-Šululi*  
... (6) *padam-qar umu* . . . (7) ú (?) *a-na-Ea-ta-[ki-il]*

(8) *puAmurrū* (9) *GIR* : *Már-ér-si-tim* (10) *ā A-bil-*  
*d.Šamaš* (11) *márē I-ba-tum*.



(Seal-impressions)

(12) *Warah Eluli, úmu ēšrā* (13) *mu Su-am-su-i-lu-nu*  
*lugal-e* (14) *id Sa-am-su-[i-lu]-na* (15) *na-ga-ab-nu-*  
*u[lu]-ši*.

Ten shekels of silver, the price of Aabbalja, in the presence of Ibni-ilu, the living official, the property of Šamaš-Sululi . . . , the agent, for (?) the . . . day (?), Ana-Ea-ta[kiil] the Amorite. Certifier : Már-érštim, and Abil-Šamaš, sons of Ibatum.

Month Elul, day 20th, year (after that in which) Samsu-iluna the king (dug) the canal Samsu-iluna-náqab nulši.

The text is of a similar nature to the preceding, which see.

The seal-impression shows a bearded and long-robed figure advancing to the right, and bearing, to all appearance, a lamb as an offering to the deity. There is no name, and apparently no attempt has been made to impress any other figures which may have been on the cylinder.

Fragments only of the envelope are preserved, giving the remains of lines 10–14. There are no variants. The lower edge (below the reverse) has traces (though very meagre) of the design on the cylinder-seal and fragments of the inscription. A character like , *ni*, suggests that the name thereon was that of Ibni-ilu. Similar traces are to be seen by the  (lower left) of the reverse, and  and other traces above the , *mu*, of the date.

96 (19b). Samsu-iluna, 6th year.

Baked; 44 mm. high by 42·5 mm. wide; obverse four, edge one, reverse four, edge below two lines of writing. There is a space between the text and the date (the second and third lines of the reverse), and roughly-drawn vertical lines on both sides indicate cancelling.

(1) *Ešten-ēšrit ȫmmanē arel ešidē* (2) *bušu E-tel-bi-d. Da-gan* (3) *ȫmu šaliss̄erit šinipat ȫ-mi* (4) *i-na ȫqli biltā*  
(5) *ša d. Marduk-na-ši-ir* (6) *i-ši-du Mu-ši-bi-iš ȫ-a-na-šir.*

(7) *Warah Ayari ȫmu ištenēšru* (8) *mu Su-am-su-i-lu-na lugal* (9) *alam gu-bil d. Lama kuski ȫulu-bi.*

11 men, reapers, the property of Étel-pi-Dagan, day 13,  $\frac{3}{4}$  of a day, cut, in the field, a talent (of corn) for Marduk-našir. Director, Éa-našir.

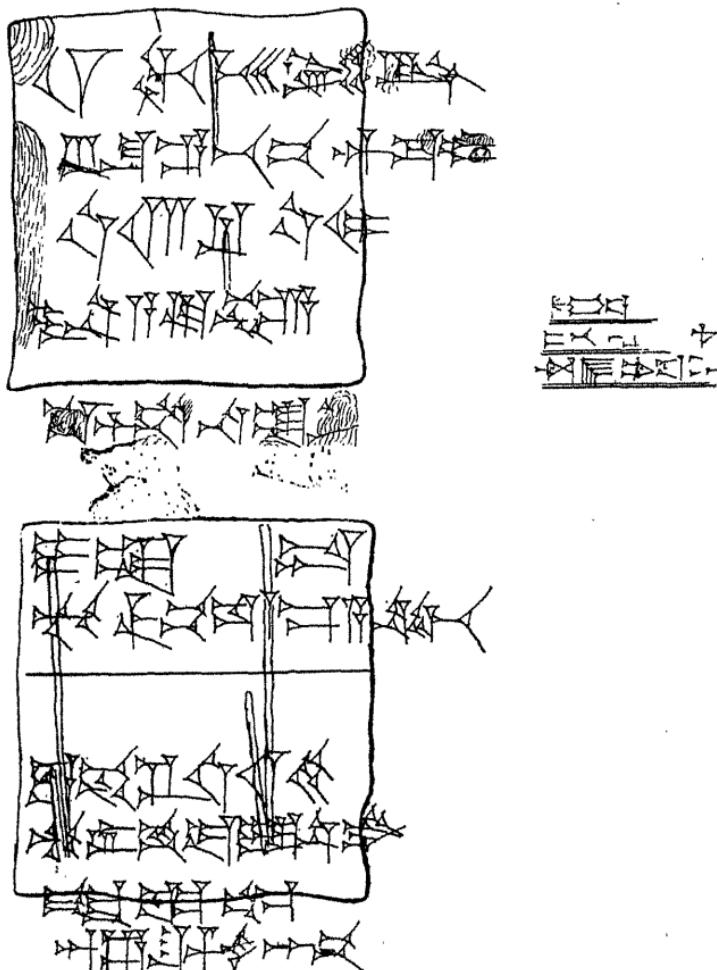
Month Iyyar, day 11th, year Samsu-iluna the king (set) on each side an adoring statue of a Lania (genius).

This is a record of reaping done by the slaves or servants of some well-to-do person, in this case Étel-pi-Dagan. As no remuneration is mentioned, it may be supposed that none was paid. This is probably explained by the cylinder-seal imperfectly impressed on the surface, which reads as follows:—

<i>d. Maruduk- . . .</i>	<i>Merodach- . . .</i>
<i>mār Til-la-nu-[um]</i>	<i>son of Tillanum,</i>
<i>warad Su-am-su-i-lu-nu</i>	<i>servant of Samsu-iluna.</i>

As Samsu-iluna, in this inscription, occupies the place of the deity usually found, it would seem that he had

been already, in his sixth year, deified, and it may be supposed that the person whose name the cylinder bore, Merodach . . .<sup>1</sup>, had something to do with the divine king's worship. The reaping was therefore probably done for the temple or chapel where the worship was carried on.



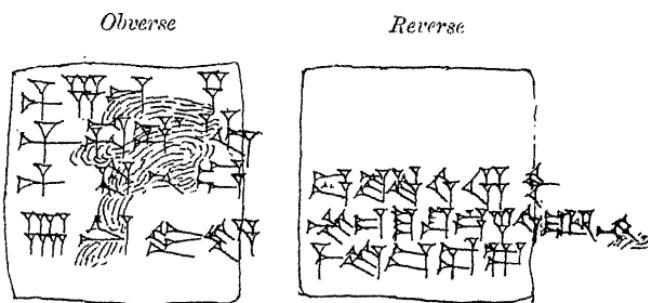
The date is an abbreviation of a much longer one, not yet completely made out. The statutes of the Lama (Semitic *Lamassu*), however, were placed in  $\hat{E}$ -babbar

<sup>1</sup> Possibly the Marduk-nasir of line 5.

(at Sippara) before the sun-god, and in E-sagila (at Babylon) before Merodach.

97 (14c). Samsu-iluna, 7th year.

Unbaked; 29.5 mm. square; obverse four mutilated lines of writing, reverse (lower part) three lines. Colour grey.



(1) *U-ia qa gar*, (2) *u qa ša e- . . . -sig*, (3) *u qa ki-nu-um*, (4) *ussa qa anšu-li-a*

(5) *Iti Du-azagu u lama-kam*, (6) *mu giš-ku šu-nir ig-babbarra guški (?)* (7) *me-te ē-e-gi*.

15 *qa* of food, 10 *qa* for . . . , 10 *qa* Kinum, 8 *qa* the asses.

Month Tisri, day 14th, year of the bright-shining emblem of gold and silver, the adornment of the temple.

The full text of this date is published in the *Quarterly Statement of the Palestine Exploration Fund*, July, 1900, p. 271, and reads as follows:—

*Mu Samsu-iluna, lugale, giš-ku šu-nir ig-babbaru guški-kubabbara mete ēegi Amar-udukura u-munašub, E-sagila mul-ana-kime mininmullā.*

“Year Samsu-iluna, the king, dedicated a bright-shining emblem of gold and silver, an adornment for the temple, to Merodach, and made E-sagila to shine like the stars of heaven.”

E-sagila was the name of the temple of Belus at Babylon.

## 98 (13c). Year uncertain.

A very small baked clay tablet, 19 mm. high by 19.5 mm. wide. Obverse four, reverse two lines of writing. Text of obverse much damaged. Clay friable. Colour dark-grey and reddish-yellow.

Obverse

Reverse



(1) *U-mina qu še* (2) *im(?) . . . mun(?)-li-a* (= *tābāti*?)  
 (3) . . . *a-na* (4) . . . (rev. 5) *Iti Aš-a ī u-lama-kam*  
 (6) *mu Im-gur-d. Dun-giki*.

12 *qu* of grain, . . . salt(?) . . . to . . .

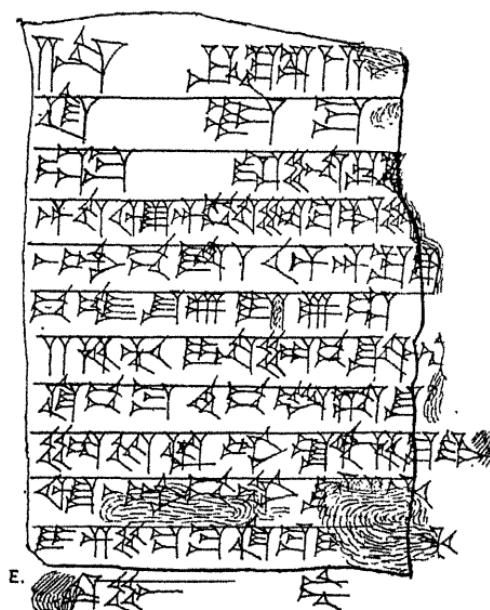
Month *Aša* (Tebet), day 14th, year of *Imgur-Dungi*.

The date probably commemorates the taking of the city named, during or about the time of the dynasty of Babylon.

## 99 (17b). Dynasty of Babylon.

Baked; 73.5 mm. high by 46.5 mm. wide; obverse eleven lines of writing, edge one line, reverse one line, part of a second, and the last character of a third, the remainder of the text being broken away. Characters bold and well written. Colour changing from yellow-grey to black at the right-hand edge.

(1) *A-na d.Sin-iš-me-a-ni* (2) *ki-be-ma* (3) *um-ma*  
*Ra-bu-ut-d.Sin-[ma]*. (4) *d.Šumaš ī d.Muruduk li-ba-*  
*al-l[i-]tu-ka]*. (5) *Aš-šum bi-it mu-bar-d.Zu-un* (?).  
 (6) *Bi-tum šu-u ya-u-um* (7) *A-ha-ti i-na li-bi-šu*  
*wa-aš-b[a-at]*. (8) *ki-bi-ma li-bi-il-ta-šu* (9) *li-te-ru-*  
*šum la iš-ha-ba-al* (10) *ī aš-šum bi-tim ša(?)-a(?)-ti*  
 (11) *i-zi-iz-ma ki-ba it(?) . . . -ti(?)* (12) *id(?)-bu-ub*  
 (13) *[a-n]a ma-ti-ma* (14) . . . *-ra(?)-am-ma iš . . . -at*  
 (15) . . . *-kum . . .*

*Obverse*

E.

*Reverse*

To Sin-išmeani say then thus: "It is Rabut-Sin." May Šamaš and Merodach preserve thee. Concerning the house of Ubar-Zun (?), that house is mine—my sister dwells therein. Say then: let him take its rent, let it not be forgotten (?). And as for that house, stay (or, stand up) and say: He has . . . , he has said (spoken). (If) at a future time he sends and . . . thee . . .

(The remainder is wanting.)

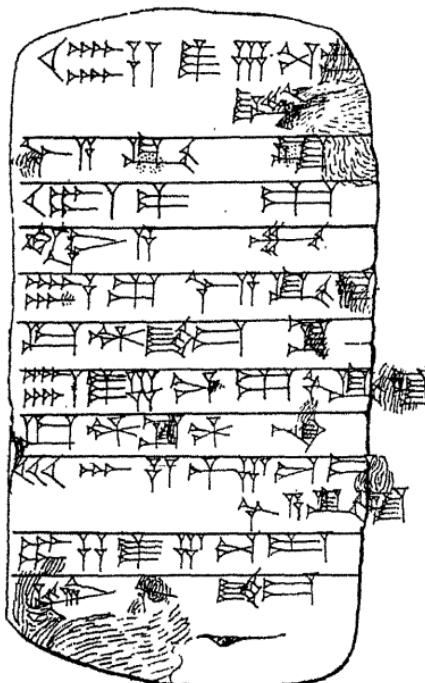
The above rendering is necessarily provisional.

100 (18b). No date.

Unbaked; 78.5 mm. high by 43 mm. wide; obverse thirteen lines of writing in eleven cases, reverse ten lines

in seven cases. Between the ninth and tenth lines is a blank space, and beneath the last line one or two numerals are jotted.

Obverse



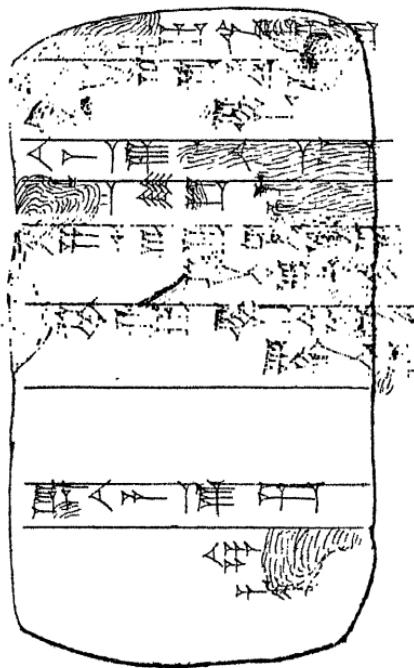
(1-2) 18 *gur* 226 *qa* of royal [grain ?], (3) the road-cutter ;  
 (4) 15 *gur* 80 *qa*, (5) Nara-mu ; (6) 7 *gur* 120 *qa* the  
 road-cutter, (7) Sur-Negun ; (8) 8 *gur* 105 *qa* the road-  
 cutter, (9) Sur-Si-anna ; (10) 33 *gur* 195 *qa*, (11) the  
 road-cutter ; (12) 5 *gur* 275 *qa*, (13) the excavators ;  
 (rev. 14) . . . *gur* 60 *qa*, the road-cutters ; (15-16) . . .  
 the . . . s of  $\hat{E}$ (?)*-nam*(?)*-mal*(??) ; (17) 11 *gur* 90 *qa* . . .  
 (18) . . . sesame(?) . . . <sup>1</sup> (19) 5 *gur* 150 *qa* the wages  
 of the workman, (20) excavating(?) <sup>2</sup> (21-22) . . . the  
 bank of the herdsmen and the royal(?) . . .

(23) Total: 12 *gur* 90 *qa*. (24) 15 . . . (25) 2 *gur*  
 20 . . .

<sup>1</sup> Or: ". . . *gur* 60 *qa* of grain, the . . ."

<sup>2</sup> Lines 19-20: *niš lama mina šuš ušu gur a <sup>u</sup>hun-ga al-ša-e . . . -id.*

Reverse



The rendering "road-cutter" for *tura-galla* is uncertain, notwithstanding that *tura*, with the pronunciation of *sila*, means "road", "pathway", or the like. *Tara-galla* may mean simply "the cutting-opener", referring to the numerous water-channels which the cultivation of the country required. In the Amherst Tablets, No. 24, the group for water-channel cutters is *abal-dua-tur*, "water-hoist-making-cutter," or the like.

101 (21b). No date.

Unbaked; 58.5 mm. high by 45.5 mm. wide; obverse ten lines of writing, reverse four. The lower part of the left-hand edge of the obverse, and much of the left-hand side of the reverse, is damaged and illegible. Colour grey.

(1) 100 *qa* of grain *Yawaum-ili* (2) 150 *qu* of grain *Yawaum-ili*; (3) 100 *qa* *Abum-êdlu*; 100 *qa* *Taninia* . . . ; (5) 100 *qa* *Bilah-Enlil*; (6) 100 *qa* *Ahu-banum*; (7) 100 *qa*

Ubarrum; (8) 150 *qa* Aminum; (9) 150 *qa* Sin-abum;  
(10) 150 *qa* Yarum; (rev. 11) [150 *qa*] Nûr-âbum; (12)  
[150 *qa* G]i(?)mil-ištar; (13) [150 *qa*] È(?)mûa.

[Total :] (5) (?) *gur* 150 *qa.*



Complete, at the beginning of lines 8-11: **▼** **羊**, as in line 2.

The most interesting name is in the first and second lines, which probably read, notwithstanding the uncertainty of the last three characters of the first and the last character of the second, *Yu-wa-um-ilu*, "Yahwah (Jehovah) is God." Fried. Delitzsch has already pointed out that this must be the meaning of *Ya(')wa-ilu* (*Babel und Bibel*, first lecture, p. 47). In the forms which he quotes the mimmation is wanting.

In line 3 there seems to be only the character *ur* (*lik, tas*) after the first element. The common meaning of this character is "dog", but this clearly will not fit. I have

therefore chosen the meaning of *ēdalu*, making the phrase "the father is a man".

It is doubtful whether the reading of the fourth name, *Taninia*, "my prayer," or something similar, is correct. Against this are the traces of a character at the end which may be *na*. Have we to transcribe ideographically *Ultu-ili-ana* (for *-anaku*), and translate "I am from God"?

Of the other names may be noted *Aminum*, "the true"; *Nûr-âbum*, "the father (is) a light," and *Emâa*, "my kinsman (by marriage)." It seems hardly possible to complete *Rêmuia*, "my grace," but if this be correct, it is probably a shortening of a name containing the root *rêmu*, "to be gracious," "loving."

The date of this list is about 2000 B.C., and it belongs to the time when West Semitic influence was very strong. It is to be noted that only three names out of the thirteen contain the names of Babylonian gods.

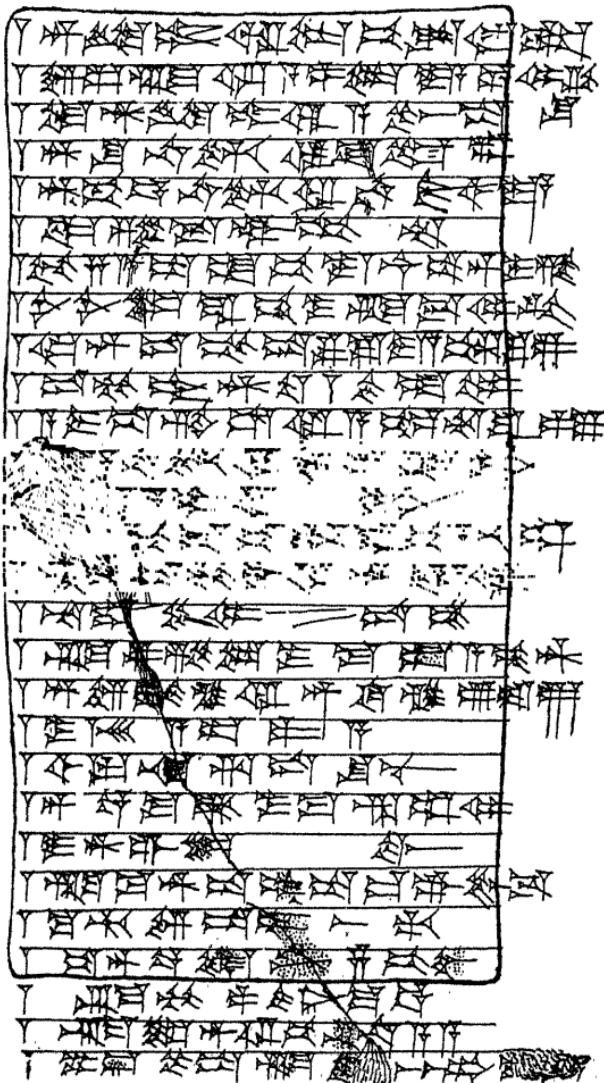
## 102 (23b). No date.

Unbaked; 11·4 cm. high by 58 mm. wide; obverse and edge below twenty-eight lines of writing, reverse and edge thirty-one, left-hand edge five lines of writing in three columns. Lower left-hand corner broken off and joined, but the break renders lines 12-15 of the obverse incomplete. Colour grey.

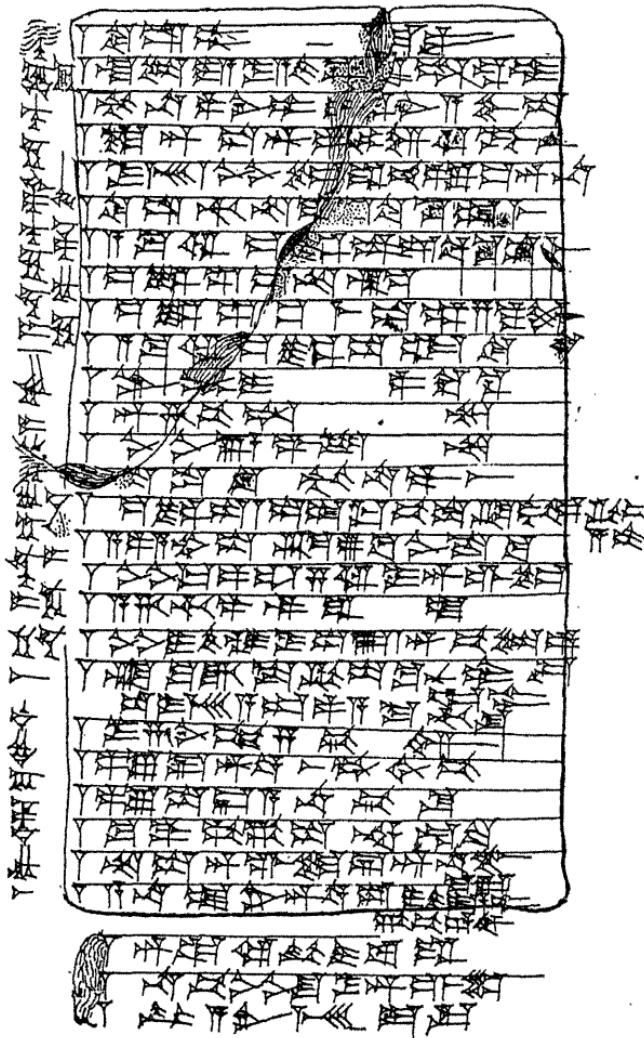
(1) *d.Nunnara-tum* ú *Li-bi-it-ištar ZU-AB* (2) *im-gur-d. Enlil* ú *a-pi-li-ia e-mi-ik-šu* (3) *aḥat d.Nannaru-tum* ú *a-bu-ša* (4) *il-šu-na-šir* ú *su-tu-u<sup>m</sup>* (5) *d.Marduk-na-šir* ú *na-ab-ši-ia* (6) *ka-zid-a-ak-kum* *wardum* (7) *gu-za-la(l)-ša-ad-bi* *mâr Pi(?)-ša-d.Dumu-zi* (8) *ili-tu-ra-am* *mâr d.Sin-da-mi-iq* (9) *namšir-ilim* *du-gab* *ša šipāti* *il-ku-u* (10) *du-mu-uq-d.Šamaš m. Hi-si-lum* (11) *a-hi-ša-gi-mil* ú *a-bil-ur-ra* *rē'u* || (12) [*d.Šamaš(?)*-na-šir ú *im-gur-d.Sin* *mâri-šu* (13) . . . -a-tum ú *mâri-šu* (14) . . . *mu-uš-ta-al* *ra-bi-a-nu-u<sup>m</sup>* (15) *d.Sin-du-mu-uq* ú *ilut-ka-ištar* (16) *ur-ra-še-mi* *du-gab* (17) *d.Sin-u-zi-li* *mâr ma-ši-a-*

am-īlu (18) *d. Addu-i-din-nam û ilu-di-nam-u-ši-ib* (19)  
 māre *a-ap-pa-a* (20) *ši-ip-ištur ri-du-šu-nu* (21) *d. Šamaš-*  
*ma-gir* *már ma-ri-um-mi* (22) *már-d. Amurri . . .*  
 (23) *d. Sin-ma-an-du-tum šu išuMAR-GID-DA* (24) *ma-*  
*ti-im-šu-wa(?)-aš-ti* (25) *ša-d. Šamaš-tu-lid (?) sa-bi-im*  
 (26) *d. Sin-mu-pa-li-ir-kaspim* (27) *d. Sin-šur-ili û bi-*  
*en-na-a-a* (28) *i(?)-mal(?)-li-d. Sin már (?) wa(??)-aš-*  
*šum . . .*

Obverse



Reverse



Reverse

(1) *ki-iš-tum* . . . *pa* (2) *la-li-ia* *már a-li-reš(?)-ki(?)-*  
*il-la-tum* (3) *mu-na-wi-ir-tum* *már si(?)li(?)a-bu-ša*  
(4) *šar-an-ša-an-u-mi(?)im* *ú mārat-su* (5) *márē Ili-tu-*  
*ra-am rē'i é-an-na* (6) *ki-iš-ti-ur-ra* *ša dli<sup>1</sup> si(?)it(?)me*  
(7) *ndru ú giškirú* *ša dli<sup>1</sup> si(?)it(?)me* (8) *giškirú* *bit*

<sup>1</sup> Written URU-KI, "city-place."

warud-d.Sin (9) giškirū šu bīt me-du-um nār kip-ki (?)  
 (10) nār ū kirū šu Dūri ki (11) awel bani-i iššaku (12) ilu-  
 ḥa-bi-il wardu (13) ili-kar-pi-li wardu (14) wardu  
 ša itti mu-na-wi-rum (15) giškiru ša du-du-ur bi-it d.Sin  
 ub-lam iq-bi-a-am (16) a-pu-a-tim ša d.Sin-u-ba-li-it-zu  
 (17) ili-ip-pa-al-su ū mār-d.Amurrī (18) a-ḥa-ti-wa-  
 aq-ra-at (19) ili-i-din-nam mār ša-at-d.Bi-li-e-li  
 (20) d.Sin-ma-gir li-ik ša ku-nu-uk-ka-tum (21) ša mārē  
 a-ap-pa-a it-ti-šu (22) mār ḥa-ni-kum ša-bi-im (23) rē'i  
 bīt d.Šamaš aš-šum liti-šu (24) rē'um ša bīt a-na-bi-šu  
 (25) ma-gal ga-ga-du maš la-tam (26) wardum ša  
 d.Amurrī ē-an-na-git-ma-lu (27) a-na ši-li-d.Šamaš  
 ša i-ḥi-ia-tum ga-bi-e-im (28) d.Ka-lam-aha-ḥi-zu-ra  
 (29) na-bi-ili-šu mār d.Amurrām-ma-li-lik (30) ḫbē-šu.

*Left-hand edge*

(31) pu-ar-ku-mi-ši (32) šikuram a-na šabi-i . . . -a-tum  
 na-da-a-nim (33) a-na šu-an-gi ša d.Nin-gir(??)-šu (?)  
 ša-pa-ri-im.

*Translation*

(1) Nannaratum and Lilit-Ištar of the Deep (? water-reservoir); (2) Imgur-Eulil and Apilia, his father-in-law; (3) the sister of Nannaratum and her father; (4) Il-šu-naşir and Sutum (the Sutite); (5) Marduk-naşir and Nahšia; (6) Kazidakku<sup>m</sup> the slave; (7) Guzala-Şadbi, son of Pi(?)-şa Dumuzi; (8) Ili-turam, son of Sin-damiq; (9) Namşir-İlim, the distributor, who has taken the wool; (10) Dumuq-Şamaš; Hişilum; (11) Ahi-şa-gimil and Abil-Urra, the herdsman. (12) [Şama]ş(?)-naşir and Imgur-Sin, his son; (13) . . . -atu<sup>m</sup> and his son; (14) . . . -muştal, the presiding scribe; (15) Sin-dumuq and İlat-ka-Ištar; (16) Urra-şemi, the distributor; (17) Sin-uzeli, son of Maşiam-İlu; (18) Addu-idinna<sup>m</sup> and Ilu-dinam-uşib; (19) the sons of Appâ; (20) Şip-Ištar, their guardian; (21) Şamaš-magir, son of Mâri-ûmî; (22) Mâr-Amurrîm, the priest(?); (23) Sin-mandutum of the long chariot; (24) Matim-şa(?)aşti; (25) Şa-Şamaş-tûlid (?), the soldier;

(26) Sin-mupaljir-kaspim; (27) Sin-šar-ili and Bennāya (the Bennite); (28) Imalli(?) - Sin, son of [W]aššum- . . .

*Reverse*

(1) Kistum<sup>m</sup>, the . . . : (2) Lalia, son of Ahi-rēs(?) - killatum<sup>m</sup>; (3) Munawirtum<sup>m</sup>, son of Šili(?) - abu - ša (4) Šar - Anšan - ūmim(?) and his daughter; (5) the sons of Ili-turam<sup>m</sup>, herdsman of Ē-anna; (6) Kišti-urra of the city *ma(?)-it(?)-me*; (7) the canal and the orchard of the city *ma(?)-it(?)-me*; (8) the orchard of the village Bit-Warad-Sin; (9) the orchard of the city Bit-medum, the canal of Kip; (10) the canal and the orchard of Dūru; (11) Awel-banī, the mayor; (12) Īlu-ḥabil, the slave; (13) Ili-kar(?) - pili, the slave; (14) the slave of the house of Munawiru<sup>m</sup>; (15) the orchard of Dudur bit Sin ūblam iqbiām; (16) the people of Sin-uballit-su; (17) Ili-ippalsa and Mār-Amurri<sup>m</sup>; (18) Āhati-waqrat; (19) Ili-idinna<sup>m</sup>, son of Šat-Bilēli; (20) Sin-magir, the receiver(?) of the seals, (21) with whom (are) the sons of Āppā; (22) Mār-ḥanikum the soldier; (23) the herdsman of the sungod-temple, for his cow, (24) the herdsman of Ea-nabi-šu; (25) Magal-gaga ša *maš la-tu* (26) the servant of Amurrū-Ē-anna-gitmalu; (27) to bespeak Šili-Šamaš for Ihiatum<sup>m</sup>; (28) Kalam-āha-hizura; (29) Nabiili-šu, son of Amurru<sup>m</sup>-malik; (30) (and) his brothers;

*Left-hand edge*

(31) the assessors(?) of the drink to be given to the men of Ip(?)ātum<sup>m</sup>, (33) (and) sent to the priests of Nin-Girsu (?).

To all appearance the object of the list is stated in these final lines. With regard to the nature of the drink, it is to be noted that the character *kaš*, unaccompanied by any qualifying word, had a very general signification. *Kaš* is rendered in Assyro-Babylonian by *šikaru*, "intoxicating drink," "date-wine." In the fragment published in the JRAS. for 1905, plate (of side *a*),

lines 26-36 (cf. pp. 826, 827), *kaš* appears as a mere prefix for drinks made from grain, herbs, and apparently grapes. In the present case the drink was seemingly given by the *parkumiši*, who possibly had to do with the distribution of the liquors to the *sabī* (soldiers), and sent, also, to the priests of Nin-Girsu (?), the god of Lagaš, for their own consumption and distribution to their colleagues and dependents.

The upright wedge at the beginning of the lines (except l. 21 of the reverse) has been neglected in the translation, as it seemed to indicate merely the beginning of a fresh line. In later texts an initial upright wedge is generally the indication that the name of a man follows, and this is supported by its presence before the second name in line 7 of the obverse. This, however, would leave its presence at the beginning of line 19 of the obverse, lines 7-10, 15, 23, and 24 of the reverse, and the lines on the edge unexplained. It would seem, therefore, to indicate simply that a new item or clause was introduced.

The principal difficulty of the inscription is the carelessness of the writing in some places, especially with regard to the characters (for ), and both of which resemble .

The *patesi* or *issāku* in line 11 must have been a far less important personage than those of earlier days. In this case he was apparently a *banī* (for Awel-banī may not have been his name) or building-constructor.

In line 27 of the reverse *gabēm* is regarded as written for *qabēm*.

In line 30, rev., the plural sign follows the ideograph for the possessive pronoun. The characters which follow evidently belong to the foregoing line, as in lines 10, 16, left-hand edge, 3.

The translation of the lines on the left-hand edge is not without its difficulties, but the rendering is not unsatisfactory.

103 (67). 19th year of Kandalana (Chineladanos).

Unbaked; 45.5 mm. high by 56 mm. wide; obverse ten, reverse and edge ten lines of late Babylonian writing. Lines 9 and 10 (obv.) and 11-13 (rev.) rendered imperfect by a break at the lower edge, left-hand part. Colour grey.

*Obrerse*



(1) *A-di šitta (-ta) šanāti hamšet warhē*<sup>1</sup> (2) *m.d.Na-na-a-u-zel-li* *m.d.Bél-ahē-ēriba* (3) *ābli-šu ša m.Be-en-u-šul-lim am.kur-gur-ra-u-tu* (4) *u am.ḥu-ub-bu-n-tu u-lam-mad-su* (5) *ūmu(-mu) ša ul-lam-mid-šu šinu šiqla kaspi nu-ub-tum* (6) *ša m.d.Na-na-a-u-zel-li ki-i la ul-mid-šu* (7) *ūmu(-mu) šisšet qa šeri m.d.Na-na-a-u-zel-li* (8) *i-nam-din ūmu(-mu) ša m.Be-en-u-šal-lim* (9) . . . *a-ša]r ša-nam-ma* (10) *[it-tal-ka k]aspa i-tur-ru.*

*Reverse*

(11) *[avēlu]Mu-kin-nu m. . . . -idd]ina(?) ábil d.Sin-mu-šal-lim* (12) *[m. . . .]ábil am.rē'i álpi* (13) *m.d. . . . -ēlu ábil m.Al-la-nu* (14) *m.d.Nabā-iki-ša ábil m.Na-nu-ah-ḥu* (15) *m.Remut-d.Gu-la ábil m.Aḥ-ia-u-tu* (16) *m.d.Nabā-ibassi(-ši) ábil am.banī* (17) *am.ṭupšarru m.Si-rik-ti-d.Marduk ábil m.Ku-du-ra-nu* (18) *Bar-sip(ki) warah nisanni ūmu samassērū* (19) *šaltu tišašeritu d.Kan-da-la-na* (20) *šar Bābili.*

<sup>1</sup> Or *warhāni*, but this may be an exclusively Assyrian form.

## Reverse



For 2 years (and) 5 months Nanaa-uzelli shall teach Bēl-âhē-ēriba son of Ben-ušallim exorcism (*kurgarrūtu*) and cleansing (?) (*hubbūtu*). At the time he teaches him, 2 shekels of silver (is) Nanaa-uzelli's fee. If he does not teach him, Nanaa-uzelli shall pay 6 *qa* of barley a-day. When Ben-ušallim [departs and goes to] another [place], the silver he will return.

[Witnesses:] . . . -iddina (?), son of Sin-mušallim ;  
 . . . son of the ox-keeper ;  
 Éa-êpheš-ili, son of Allanu ;  
 Nabû-iqîša, son of Nanaħħu ;  
 Rēmut-Gula, son of Aħiautu ;  
 Nabû-ušabši, son of the builder.  
 Scribe: Širikti-Marduk, son of Kuduranu.

Borsippa, month Nisan, day 18th, year 19th, Kandalana, king of Babylon.

In the absence of a really parallel text it is impossible to restore the broken lines with certainty. In the translation, however, the portion in brackets probably gives the sense.

Though carefully written, one or two departures from the common forms are noticeable. These are the use of **š** for **š** *su* for **š** *su* in lines 5 and 6 (cf. *ulammad-su* in

line 4), and *ulmid* in line 6 for *ullamnid* (cf. line 5). The initial wedge indicating the name of a person is likewise omitted in line 11.

Instead of *kurgarrūtu* in line 3 *gingarrūtu* is possible. The meaning of the word seems to be "making (*gar*) bright or pure" (*gin*). Tallqvist (*Maqlū*, vii, 88 and 92) translates the word by "befehlter (?)." I quote the lines in which it occurs:

"Sorceress, the spell-makers (am.KUR-GAR-RAPl.), the magic-makers, will attack thee,  
I will destroy thy ban.  
Let the magicians enchant thee, I will destroy thy ban ;  
Let the enchantresses enchant thee, I will destroy thy ban ;  
Let the spell-breakers enchant thee, I will destroy thy ban ;  
Let the magic-workers enchant thee, I will destroy thy ban ;  
Let the *narsudū* enchant thee, I will destroy thy ban ;  
Let the snake-charmers enchant thee, I will destroy thy ban ;  
Let the encirclers enchant thee, I will destroy thy ban."

It would therefore seem certain that the *kurgarrū* was a kind of magician, and in all probability the profession of *hubbu* was similar. *Hubbātu*, if from *habābu*, possibly means "washing" or "purification" (Meissner, *Supplement zu den Wörterbüchern*, under *hubbu*—*mē habbātu*, "flowing water"). If from *hapū*, *huppātu* would be connected with *huppā*, one of the renderings of the Sumerian ŠAM-TIR-TAGGA, "herb-dealer;" or the like. The fee (2 shekels of silver) for 29 or 30 months' teaching seems to have been very low, but Bēl-âbē-êriba was probably expected to help Nanaa-uzelli.

In *iturru* there may be confusion with the secondary form of *āru*, "to send." To all appearance Ben-usallim,

father of the neophyte, had to send the fee to Borsippa if he left and went to another place.

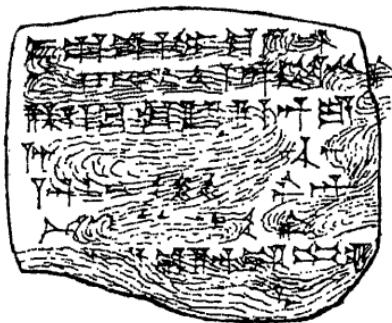
Kandalana (Kineladanos) succeeded Šamaš-šum-ukîn (Šawaš-šuw-ukîn, Saosduchinos), and reigned, according to the canon, twenty-two years, though there seems to have been a short interregnum. The date of the present inscription is about 628 B.C. Kandalana has been identified with Aššur-bani-apli, "the great and noble Asnapper." Whether Kandalana (-lanu) have any connexion with *kandalu* (some object of bronze or copper) is uncertain, but it is noteworthy that it has the prefix for divinity.

104 (68). Darius, 4th year.

Unbaked; 35.6 mm. high by 44 mm. wide; obverse eight lines of defaced and practically illegible writing, reverse seven lines mostly clear. A rough business "hand", with the upright wedges slanting backwards. Colour light-grey.

Obverse

Reverse



(1) Šina (or šalšet) gur suluppi ša (?) . . . (2) . . .  
 ina muh-ši m.d. Marduk-šum(?) - ibni (3) abli - šu šu  
 m.Ba-la-tu (?) abil m.Ili-ia (4) m.d. (?) . . . šu . . .  
 (5) m.d. . . . -še(?) -zib (?) . . . bani(?) - ili (?) (6) ina  
 . . . ni . . . (7) [išten-na]-ta-a-an il-qu-u (8) . . .

(Rev. 1) am-mu-ki-ni m.d. Nabû-nadin-šumi (2) abli-  
 šu ša m.d. Bél-dhê-eriba abil m.E-gi-bi (3) m.d. Nabû-dhê-  
 uballit abli-šu ša m.d. Nabû-erîr

(4) *am.tupšurru m. Warad-d. Ur-tum abli- šu šu m.d. Mar-duk-ētir* (5) *abil am.nangari. Ah(?)-ši(?)-ha-mar waraḥ*  
 Tebēti (6) *ūmu hamšu šattu ribitu m. Da-ri-i-wuš* (7) *šar Babilī(ki) šur mātati.*

(1) 2 (or 3) *gur* of dates from . . . (2) . . . unto  
 Marduk-šum-ibnî (?) (3) son of Balaṭu (?) descendant  
 of Ili-ia (4) . . . (5) . . . -šēzib (?) . . . -bani-īlē (?)  
 (6) in . . . (7) [Each] has taken (a copy of the contract).  
 (8) . . .

Witnesses: Nabû-nadin-šumi, son of Bêl-âlē-ēriba,  
 descendant of Égibi; Nabû-âlē-uballit, son of Nabû-ētir.

Scribe: Warad-Urtum, son of Maruduk-ētir, descendant  
 of the carpenter. Ahšihamar, month Tebet, day 5th,  
 year 4th, Darius, king of Babylon, king of countries.

Ili-ia (l. 3) was the ancestor of a numerous tribe  
 or clan at Borsippa. The meaning of the scribe's name  
 is "servant of the god Urtu"—the last component  
 perhaps for the more usual *Urkittu*.

The name of the place where the contract was drawn  
 up is very doubtful. The character read *ah* is apparently  
 bungled—it may be intended for the character meaning  
 "city", which is wanting, in which case the place was  
 called Šihamar.

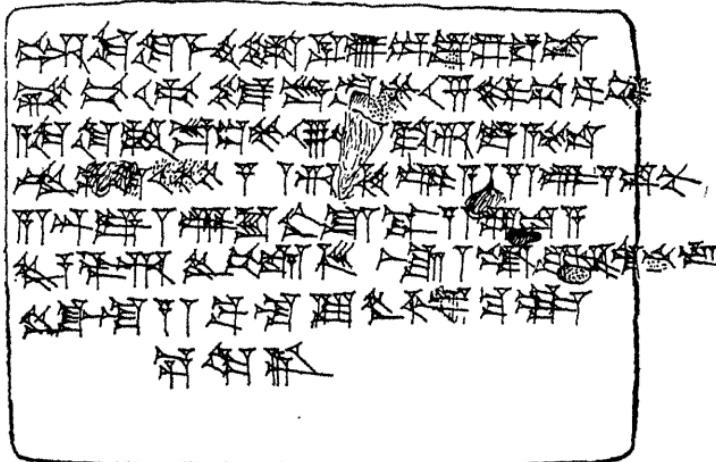
[In the reverse, line 3, the first name is apparently  
 𒃩 𒃪 𒃪 𒃪 𒀭 𒀭 𒀭. Traces of the third (left-hand) wedge  
 of 𒀭 are to be seen.]

### 105 (69). Darius, 16th year.

Unbaked; 51.2 mm. high, 64.2 mm. wide; obverse  
 eight, reverse and edge twelve lines of writing; lines 2-6  
 of the obverse and 1, 6, 7, 10, and 11 of the reverse  
 slightly damaged, the last two through a small hole.  
 Colour grey.

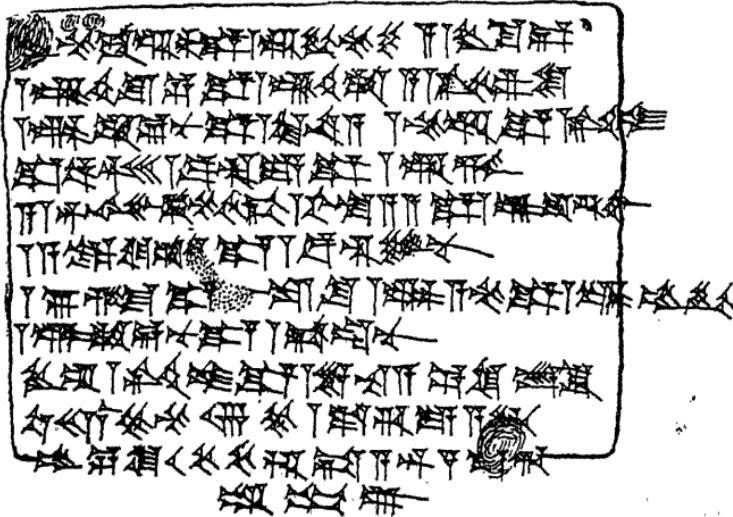
As the inscription is apparently a rough copy, portions  
 of the text, even where undamaged, are practically  
 undecipherable.

## Obverse



(1) *il-ki ki-me li-li-ru-u ab-zu-u sab-du* (2) *gab-bi*  
*ul-tu warah-samma (?) šattu hamisšertu pa-tu pa-pan (?)*  
 (3) *a-di ki-it warah Tebēti (?) šattu tišašerti m.Da-ri-ia-*  
*u-wu-uš* (4) *šar Bābili u mātāti ša m.Rēmūt-d.Nabū*  
*abli-šu ša m.d.Nabū-šu-du-nu* (5) *abil m.Ili-ia m.d.Nabū-*  
*bul-lit-su māru ša m.d.Nabū-kain-abli* (6) *am.ša-pi-ri*  
*am.riqqutu (?) ina qātē m.Rik-ki-da(?) -la-mu(?) -d.Nabū (?)*  
 (7) *am.gal-la ša m.Ba-la-tu am.itti ma-hir* (8) *e-ti-ir.*

## Rererse



(1) *am. Mu-kîn d. Bél-kaṣir māru ša m.d. Bél-âlu-iddina*<sup>1</sup> *âbil m.am.ágari* (2) *m.d. Nabû-balat-su-iqbî māru ša m.d. Bél-uballit(-it)* *âbil m. Ahû-u-tu* (3) *m.d. Nabû-it-tun-nu māru ša m. Ki-na-a m. Iddina-d. Bél māru ša m. Ni-din-tum* (4) *mâr m. Nûr-d. Sin m. Ba-si-ia māru ša m.d. Bél-ušallim* (5) *âbil m.d. Ea-âlu-bu-it-mu-din-ga m. Šal-la-a-a māru šu m.d. Nabû-id-ri*<sup>2</sup> (6) *m. A-šir(?)-ki-it-tu(?) māru ša m. Ba-si-in-nu* (7) *m. Sa-zi(?)-šu māru ša [m. Š]i-iš-šu m.d. Nabû-ablu-iddinu māru ša m.d. Nabû-šarru-ušur* (8) *m.d. Nabû-it-tan-nu māru šu m. Ta-du-nu* (9) *am. tūpšarru m. Ni-din-tum māru ša m. Iddinaya(-na-a).* *Bâbîlî ki warâh Ululi* (10) *âmu tišašeru šattu kiššašeritu m. Da-ri-ia-a-wuš* (11) *šar Bâbîl(ki) u mâtati išten (-en)-ta-a-an ša-ṭa-ri* (12) *il-qu-u*.

Translation (provisional):—All the profit of meal, *hilirû, abzû, sabdu*, from Marcheswan (?), year 15th . . . until the end of the month Tebet, 19th [sic] year of Darius, king of Babylon and countries, which Rêmût-Nabû, son of Nabû-šadu-nu, descendant of Îlia, (and) Nabû-bullit-su, son of Nabû-kain-âbli, secretaries and produce-dealers, having received (it) from the hands of Rikki-dalainu-Nabû (?), servant of Balaṭu the seer, hold.

Witnesses: Bél-kaṣir, son of Bél-âlu-iddina, descendant of the workman; Nabû-balat-su-iqbî, son of Bél-uballit, descendant of Ahûtu; Nabû-it-tanu, son of Kinâ; Iddina-Bél, son of Nidintum, descendant of Nûr-Sin; Basia, son of Bél-ušallim, descendant of Ea-âlu-buit-mudinga<sup>2</sup>; Sallâya, son of Nabû-idri<sup>2</sup>; Ašir-kittu (?), son of Basinnu; Sazišu (?), son of [Š]iššu; Nabû-ablu-iddina, son of Nabû-šar-ušur; Nabû-it-tanu, son of Tadunu. Scribe: Nidintum, son of Iddinaya. Babylon, month Elul, day 20th less 1, year 16th, Darius, king of Babylon and countries. Each has taken a copy.

<sup>1</sup> Read, perhaps, *iddina(-na)*.

<sup>2</sup> Evidently miscopied by the scribe. The characters given suggest *m.d. Ea-âlu-uballit*, followed by a title or profession.

Though written *il-di*, there is but little doubt that *il-ki* is intended. To all appearance the words which follow indicate the commodities in which Rēmūt-Nabū and Nabū-bullit-su were interested. Other texts of the same character are by no means so full in this particular, as witness the following:—

“The profit (*ilki*) of Bēl-âsū, son of Bēl-iddina, descendant of Babutu, which is until the end of the month Adar of the 25th year of Darius king of Babylon and the lands, from the toll of the bridge of Babylon, which Širki, son of Iddinaya, descendant of Égibi, has received for Bēl-âsū from the hands of Bēl-upahhir. Each has taken (a copy).” Dated at Bâb-bitaku. (S.+, 954.)

“The profit (*ilki*) of the extension of the bridge of Nabū-nadin-âhi, son of Ablaya, which, from the month Tammuz of the 26th year of Darius king of Babylon and the lands, until the end of the month Sivan of the 27th year, Širku, son of Iddinaya, descendant of Égibi, has received from the hands of [Ka]lb[ay]a (?), son of Iqîšaya, on account of Nabū-nadin-âhi son of Ablaya. Each has taken (a copy).” (A mutilated clause seemingly refers to some former receipt.) (S.+, 88.)

These two inscriptions imply that the words after “year 15th”, which break the sense of a very common and simple phrase, really belong to the end of the first line, which must have been rather crowded in the scribe’s original—perhaps these characters were written below the line, as in the case of No. 102 of the present collection, reverse, lines 15, 20, 26, and 27.. In this case the first three lines would read *ilki kime h̄ilirū abzū šabdu u pappāni* (instead of *pa-ta pa-pan*?) *gabbi ultu warah-samna šattu h̄amisšertu adi kit warah Tebēti šattu tišašertu*, etc., “All the profit (or trade) in meal, *h̄ilirū*, *abzū*, *šabdu*, and young slaves,<sup>1</sup> from Marcheswan, year 15th, to the end of the month Tebet, year 19th,” etc.

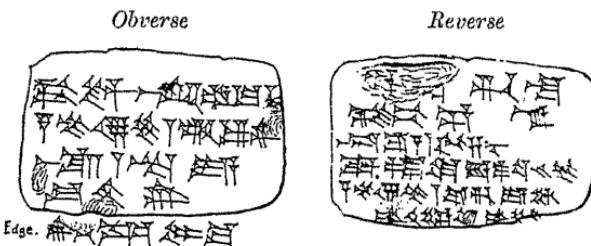
<sup>1</sup> See the references in Muss-Arnolt’s *Assyrian Dictionary*, under *babbu*.

The last group but one in line 7 of the obverse seems to be intended for *aweluittu*, "prognosticator" (Sumerian *luisikim*).

On the reverse there are also several doubtful characters, notably in lines 5 and 7. The reading *Tadunu* in line 8 is obtained by regarding some of the wedges of the last character but one as accidental. If they are all to be taken into account, the best transcription is *Tadnu*.

106 (73). Darius, 18th year.

Unbaked; 10.2 mm. high by 31.5 mm. wide; obverse and edge five, reverse and edge six lines of writing, large at first, small after the seventh line. Roughish business hand. First line of the reverse damaged. Colour grey.



(1) Šelašd qa šeri ina ēburi gišisqēti (?) (2) ša šatti samašserti m.d.Bēl-ib-ni (3) ina qātē m.Ardi-ia (4) ma-li-iр (5) ir-bit suluppi (rev. 6) šab(?)-ku(?)tal-la (7) gabbi e-tir (8) ina nazazu(-zu) ša m.Gu-za-nu (9) Bar-sipki drāh Šabati, īmu ēšrū (10) ša šatti īamašserti m.Da-ri-ia-wuš (11) šar Bābili ki šar mātati.

30 *qu* of grain in the harvest, the shares (?) (2) of the 18th year, Bēl-ibnī has received from the hands of Ārdia. (5) A fourth of the dates of all the date-orchards (?) has been taken (8) in the presence of Guzanu. Borsippa, month Sebat, day 20th, of the 15th year, Darius, king of Babylon, king of countries.

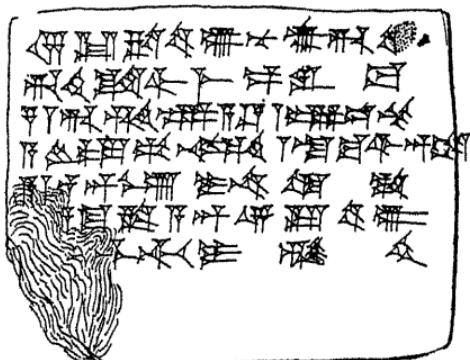
Sense uncertain on account of the mutilation of the record, which has rendered lines 5 and 6 incomplete. The characters after *ēburu* in line 1 are undamaged, but

difficult to recognize. In line 10 we ought, perhaps, to read *samaššerti*, "18th," instead of *hamasšerti*, "15th" (cf. line 2).

107 (70). Darius, 30th year.

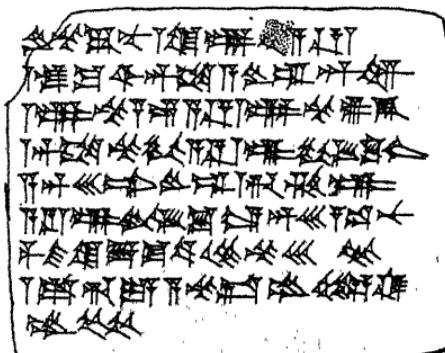
Unbaked; 41 mm. high by 51.5 mm. wide; obverse seven, reverse nine lines of rather careful writing. A broken left-hand corner renders the last two lines of the obverse and the first line of the reverse incomplete at the beginning. Colour grey.

Obverse



(1) *Hamiššerit šiqli kaspi pisu-u nu-uh-hu-tu* (2) *ri-hi-it ši-me gišisqi* (3) *ša m.Ri-mut-d.Nabû dbli-šu šu m.d.Nabû-kuin-šumi* (4) *abil am.re'i alpi ina muh-hi m.Laba-ši-d.Marduk* (5) *abil m.Nûr-d.Pap-sukal i-na ki-it* (6) *warab Tišriti kasp-am hamisšerit šiqli pisu-u* (7) *... rat-ti i-nam-din*

Reverse



(8) *am.Mu-kin-nu m.Itti-d.Nabû-balaṭu ḥbli-šu ša m.*  
 (9) *m.La-ba-ši- d.Marduk ḥbil am.šangi d.Addi* (10)  
*m.d.Nabû-šum-iškun(-un) ḥbli-šu ša m.d.Nabû-šum-ukin*  
 (11) *m.d.Maruduk-nadin-âḥi ḥbli-šu ša m.d.Nabû-âḥe-bul-  
 lit* (12) *âbil d.Sin-tab-ni am.ṭupšarru m.Ri-mut-d.Nabû*  
 (13) *ḥbli-šu ša m.d.Nabû-âḥe-bul-lit ḥbil d.Sin-ša-du-nu*  
 (14) *Bar-zipki waraḥ Dumuzi ūmu ešru šaltu šalašu*  
 (15) *m.Da-ri-ia-a-wu-uš šar Bâbâliki* (16) *šar miltati.*

5 shekels of white silver, coined, the balance of the price of the share of Rêmut-Nabû, son of Nabû-kain-šumi, descendant of the cattle-keeper, upon (i.e. due from) Labaši-Marduk, son of Nûr-Pap-sukal. At the end of the month Tisri the silver, 15 shekels of white, he shall repay in full (?).

Witnesses : Itti-Nabû-balaṭu, son of Labaši-Marduk, descendant of the priest of Hadad ; Nabû-šum-iškun, son of Nabû-šum-ukin ; Marduk-nadin-âḥi, son of Nabû-âḥe-bullit, descendant of Sin-tabni. Scribe : Rêmut-Nabû, son of Nabû-âḥe-bullit, descendant of Sin-šadu-nu. Borsippa, month Tammuz, day 10th, year 30th, Darius, king of Babylon, king of the lands.

The sum received apparently represents the amount of Rêmut-Nabû's interest in certain property, or the profit derived therefrom. Unfortunately the 15 shekels of which the payment is recorded simply formed the final instalment, so that the full amount of his investment does not appear.

It seems not impossible that the incomplete word at the beginning of line 7 should be (*w*)*atratti*, from *âṭāru*, to exceed, but it is very uncertain.

The initial wedge denoting the name of a man is absent in lines 13 and 14.

### 108 (71). Darius, year lost.

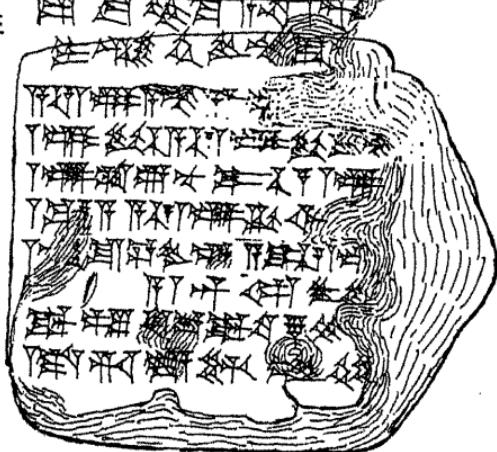
Unbaked ; 41.5 mm. high by 57.5 mm. wide. About one-third of the inscription is wanting in consequence of

damage to the right-hand portion of the tablet: the obverse and edge therefore have from a fourth to two-thirds of ten lines of writing, and the reverse has about two-thirds of nine lines. Colour grey.

Obverse



Reverse



(1) Šiššet gur išten mē qa su[luppi ša . . . ] (2) [ábli]-  
 šu ša m.Šu-la-a-a . . . . . (3) ábli-šu ša Bél-áhē-iddina  
 ubil m. . . . (4) . . . á m.d. Nabú-áhū-it-tan-nu . . . (5)  
 sulupp-am Šiššet gu[r išten mē qa . . . ] (6) ina Bar-sipki  
 i-nam-di-nu úmu(-mu) . . . (7) a-hi(?) garin(?) btt  
 m.Kar-ri it-tal(?) . . . (8) m.d. A-é-iddina ša m.d. Nabú-  
 áh[u-it-tan-nu . . . ] (9) na-šu-u m.d. Nabú-áhū . . .

(10) *ib-ba-kam-ma a-na m.d.M[arduk(?) . . . ]* (11) *i-nam-din a-wélu-mu-ki[ni . . . ]* (12) *âbli-šu ša m.d.Nabû-âbli-iddina âbil m.d.Nabû(?) . . . ]* (13) *m.d.Nabû-âbli-šu ša m.d.Nabû-âbli-iddina âbil m.d.Nabû-âbli-šu(?)-id[dina . . . ]* (14) *m.d.Nabû-it-tan-nu mâri-šu ša m.d.Nabû(?) . . . ]* (15) *m.Ikišaa(-ša-a) âbli-šu ša m.d.Nabû-ušabši(-ši) . . . ]* (16) *m.d.[Nabû-balat]-su-iqbi a-wélu tup-šarru mâri-šu ša m.d. . . . ]* (17) *âbil m.d.Nergal-âbli- . . . ]* (18) *Bar-sipki ârah Nisanni ûmu sibû . . . ]* (19) *m.Da-ri-iu-wuš šur Bî[bili]ki šar mâtati].*

6 gur 100 qa of dates [from . . . ] son of Šulaya descendant of [ . . . to . . . ] son of Bêl-âhê-iddina descendant of . . . and Nabû-âbli-ittannu [son of . . . descendant of . . . ]. The dates, 6 gu[r 100 qa . . . ] in Borsippa he shall repay. The day [when?] they go [to] the threshing(?)-field of the house of Karri, Aê-iddina responds (?) for Nabû-âbliu[-ittannu]. Nabû-âhê- . . . , (if) he depart, will repay [the amount] to Ma[ruduk(?) . . . ]. Witnesses: . . . son of Nabû-âbliu-iddina, descendant of . . . Nabû-âbliu-šu, son of Nabû-âhê-id[dina, descendant of . . . ]; Nabû-ittannu, son of Nabû- . . . ; Ikišaya, son of Nabû-ušabši, [descendant of . . . ]; Bêl(?)-balat-su-iqbi, the scribe, son of . . . descendant of Nergal-âbliu- . . .

Borsippa, month Nisan, day 7th, [year . . . ], Darius, king of Ba[bylon, king of the lands].

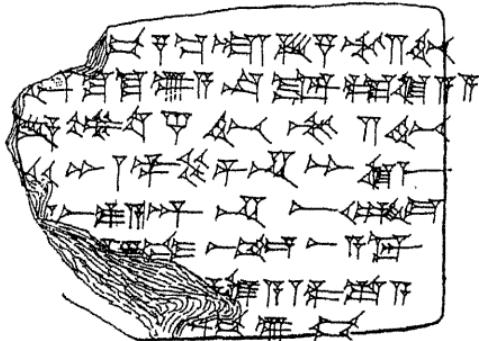
Though the text is greatly damaged, the general sense is clear. It is not impossible that a comparison with other inscriptions from Borsippa will enable the names of the contracting parties to be ultimately restored, and thus the record rendered practically complete.

109 (72). Transactions in the 2nd year of an unnamed king.

Unbaked; 38 mm. high, 58 mm. wide; obverse and edge inscribed with the latter portions of eight lines of well-formed characters, reverse seven similar lines. Damaged

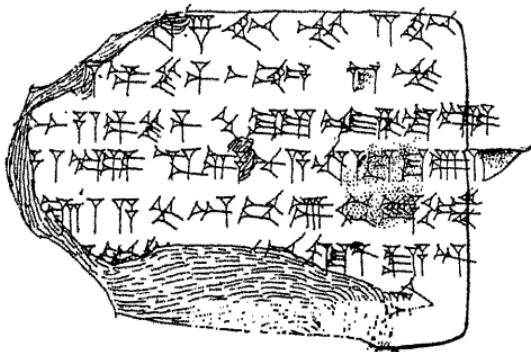
at the left-hand edge, all the lines are defective at the beginning, the 7th, 8th, 14th, and 15th especially so in consequence of flaking away at the lower edges.

Obverse



(1) . . . -bi ša *g̃isnartapni* ša šattu šanīti (2) [ša *ina*] *pān* *m.Ba-ku-u a-na Bar-sipki-a-a* (3) [*ina*] *ārhu Siwauni* *ūmu ribū šattu šanītu* (4) *ēšrū-šina (gur)* *išten pi šeri* *bēl šina (gur)* *ki-me* (5) . . . *išten (gur)* *aš-a-an bēl* *išten (gur)* *gib-ba* (6) . . . *-u-tum ina šeri ina nāri* (7) [ . . . -*Bābīl*] *iki abil m.Had-da-u* (8) [*ina qātē* *m.Amat-] ilī-šu-uṣur*

Reverse



(9) [*ārhu . . .*] *ūmu ribū šattu šanītu* (10) . . . *išten* *pi šeri ina šeri ku-mu* (11) *šina (gur)* *išten mē ēšrū qu* *šeri gum-mir-tum zitti d.Nabū* (12) *ša m.d.Nabū-si-tan-*  
*nu a-na m.Ba-ku-u* (13) [*ina*] *qātē m.A-mat-ilī-šu-u-ṣur* *ārhu Siwanni* (14) [*ūmu . . . šattu . . .*] *ki-me aš-a-an* (15) . . . *-ir.*

The earnings(?) of the irrigation-machines for the second year, with Bakû, for the Borsippites. (3) Month Sivan, day 4th, year 2nd, 22 *gur* 36 *qa* of barley, master of 2 *gur* of flour, or (?) 1 *gur* of *uš-a-an* master of 1 *gur* of heavy (6) produce (?) in the plain, by the river, (7) [... Zēru-Bâbil]i, son of Haddâ, (has received) from the hands of Amat-ili-šu-ušur.

(9) [Month . . . ], day 4th, year 2nd, (10) . . . *gur* 36 *qa* of barley in the plain *kumu*. (11) 2 *gur* 120 *qa* of grain barley complete, the share of Nebo, (12) which Nabû-sitamnu has given to Bakû. (13) From the hands of Amat-ili-šu-ušur, month Sivan, [day . . . ]th, [year . . . ]th, the meal of the wheat (15) [was recei]ved.

The text is too incomplete to enable the sense to be made out with certainty, especially as many of the ideographs are of doubtful meaning, but it seems not improbable that the *nartapu*, or water-machine, may have been a kind of mill, taking into consideration that *kime*, "meal," is mentioned in two places.

From the style of the writing, the text should belong to the time of Nebuchadrezzar or earlier.

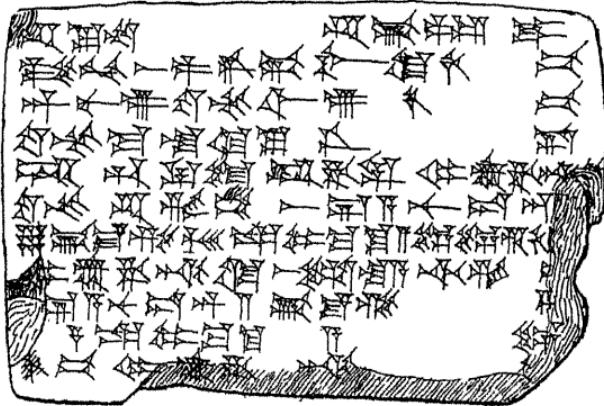
#### 110 (74). A tablet of offerings, undated.

Unbaked; 65 mm. high by 43.5 mm. wide; obverse eleven, reverse eleven lines of excellent writing. The ends of lines 5-11 of the obverse and lines 1-6 of the reverse damaged by fragments broken away from the right-hand and lower edges; slight damage also elsewhere. Colour grey.

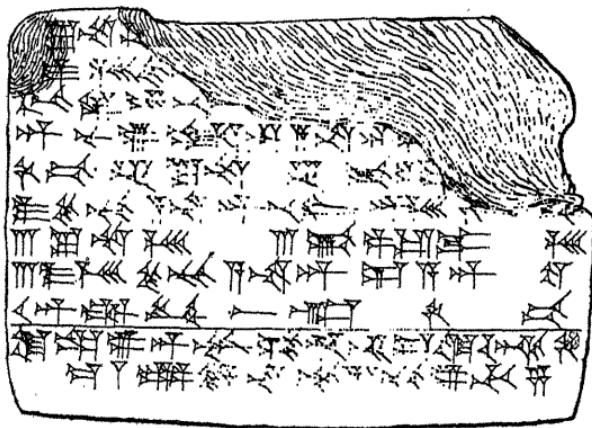
(1) *Išten(-en) immeru išten(-en) lutgurunu* (2) *hišihti zēri ina pa-ni ga-rak-ki tanukkas(-kas)* (3) *an-nu-u úmu(-mu) mahru(-u) tanukkas(-kus)* (4) *úmu(-mu) ma-la dul-lu tepuš(-uš)* (5) *mah-ḥu-ru-tu mah-ḥa-ru mi-ih-ḥa tanukki(-ki)* (6) *úmu(-mu) išten(-en) GI-GAB ina bīt a-nu takān(-an)* (7) *tišit lutpursitē suluppi*

zida-lir-lir-ri lunakkas(-kas) (8) mi-ih-ha tanakki(-ki)  
 ina li-la-a-ti GI-GAB (9) ina bit a-nu takdn(-an)  
 šitta lutpursiti (10) su suluuppi zida-tir . . . (11)  
 tanakkas(-kas) mi-ih-ha tanakki(-ki).

Obrerse



Reverse



(Reverse, 12) . . . immerē . . . (13) hišihtē zēri . . .  
 (14) gu-ru-un ina pan . . . (15) an-nu-u rik-si a-na  
 d. . . (16) tanakkas(-kas) išten(-en) immeru išten(-en)  
 lutgaranu hišihti zēri a-nu d. Bé-lit ulāni tanakkas(-kas)  
 (18) šalšet immerē šalšet lutgaranē (19) šalšet hišihtē  
 zēri a-na d. E-u d. Šamas (20) u d. Maruduk ina tarbasi  
 tanakkas(-kas).

(21) *Ki pī n-il-tim gab-ri Nippurki šu-bal-kul*  
 (22) *le'i m.d.Nabû-nadina(-na)-šumi abil m.Zér-u-ti-ya.*

1 sheep, 1 small bottle (of wine), (2) (and) a portion of grain thou shalt apportion before the *garakku* . . . (3) this thou shalt apportion on the first day. (4) Every day thou doest the service (5) offer (?) the offerings (?), pour out the libation (?); (6) by (?) day 1 *gab*-reed thou shalt place in the house of the (holy) vessel, (7) thou shalt apportion 9 *bursiti*-vessels of dates (and) rice (?), (8) thou shalt pour out the libation. In the night a *gab*-reed (9) thou shalt set in the house of the (holy) vessel, 2 *bursiti*-vases (10) of dates (and) rice (?) (11) thou shalt apportion, thou shalt p[our out] a libation.

(12) [3] sheep, [3] small bottles (of wine), 3] portions of gr[ain thou shalt apportion before . . . ], (14) wine (?) before . . . (15) this (is) the regulation, to the god . . . (16) thou shalt apportion. 1 sheep, one small bottle (of wine), (17) a portion of grain thou shalt apportion to the lady of the gods. (18) 3 sheep, 3 small bottles (of wine), (19) 3 portions of grain to Ēa, Šamaš, (20) and Merodach in the courtyard thou shalt apportion.

According to the document, the copy (of which) was obtained from Nippur. (22) Wood (tablet) of Nabû-nadina-šumi, son of Zérâitia.

The above is only a provisional rendering. The portions restored by comparing the parallel passages are indicated by square brackets. All completions are necessarily uncertain; and such technical or special terms as *mâhyurutu* *mâhyaru* and *mîlyu* *naqâ* present difficulties.

The transcription of 𒊩 by *hisiltu* in lines 2, 13, 17, and 19 is uncertain. It means "want", "desire", or the like. Whether this be the right transcription or not, there is but little doubt that 𒊩 indicated the requisite amount or portion to make a legal offering.

## 111 (75). No date.

Unbaked; 43 mm. high by 61 mm. wide; obverse eight lines of writing, reverse three; the first, seventh, and eighth of the obverse, and the first and second of the reverse, incomplete on account of fractures. The blank space of rather more than half of the reverse has an impression of a cylinder-seal, the right-hand portion of which is somewhat damaged.

Obverse



- (1) *Tuppi m.d.Nabû-kain-âbli ûrû nagir bar...*
- (2) *a-na m.d.Nabû-âbnu-šu âbî-ia* (3) *išlen(-en) qanû na-ka-ma-ri šu išlen gur nišbat-tum* (4) *irbit qanû za-ri pl.*
- (5) *šina qanû pa-ti-ri pl.* (6) *hamiššerit qanû si-il-lu pl.*
- (7) *šina qanû nu-uh-si pl.* (8) *[a]-di ûmi ešrê gab-bi hi-ri.*

Reverse



(9) . . . -*mur* (?) *tišit šiqli kaspi ša di-me* (10) . . .  
*ma-la zitti-ka it-ti* (11) *m.Iqîšaa(-ša-a) up-te-ti-ir.*

Letter of Nabû-kain-âbli the overseer of . . . to Nabû-âbû-šu my brother.

- 1 *nakamari*-reed of 1 *gur* (weight) the *battum*;
- 4 *sari*-reeds;
- 2 *patiri*-reeds (? “piercers”);
- 15 *sillu*-reeds (? “thorns”);
- 2 *nuhsî*-reeds.

Dig (?) all up on the 20th day.

[Beh]old (?), 9 shekels of silver (is) the value (?), . . ., as much as (is) thy share, I have arranged (? lit. divided) with Iqîšaya.

The seal-impression is apparently from Nabû-kain-âbli's cylinder. It shows the usual emblems of the sun and the moon, but the figure of the worshipper, which seems to have been on the right, is lost by damage to the surface.

It has been suggested that *nakamaru* means “rope” or “net”, in which case the *battum* would be some fitting—handle or framework. With *sillu* may be compared the Targum סְלִוָּן, Hebrew סְלִוָּן “thorn”, though here it must have been something of a very special nature to give it a commercial value. As these are the most numerous of all the articles, it seems not improbable that they were used in net-making. In any case, they were to be ready by the 20th day of the month. *Uptatîr* would seem to mean “I have divided”, i.e. “arranged (thy share)”.

The first object mentioned, the “*nakamari*-reed”, is apparently that spelled elsewhere *nakmari*. It has been compared with the corresponding Hebrew מִכְמָר “hunter's net”.

## ADDITIONAL NOTES

Page 11, No. 16, line 3, obv. The last character should be more distinctly , *da*.

p. 14. Instead of *ip, tum* is a possible reading (Sem. *nagatum, nadatum*).

p. 30, last line. There is but little doubt that the Sumerian *gaš*, Semitic *kasu*, has nothing to do with cassia, which comes from the Heb. , *q'sitah*, whence the name *Keziah*. *Guš=kasu* may therefore have been a general name for certain spices used by the Babylonians.

pp. 37-8. The *šum*-plants were probably of the nature of onions. See the *Amherst Tablets*, vol. i, pp. 19, 41-2.

p. 42. *Numerim bukid* may mean "he has guaranteed them" (see p. 17), or stated that they had no defect.

p. 48, last line. *Šu-ēli* may be Semitic.

p. 48. *Agara* is the reading of a character closely resembling , which, with the determinative prefix for divinity, stands for the god of Jokha. Whether this be the true reading or not, is uncertain, but it is to be noted that No. 78 has, in ll. 12 and 13 (the 3rd and 4th of the reverse), the phonetic complement *ra*, omitted in the same name in vol. i of the *Amherst Tablets*, p. 149. The name is mistranscribed *Akare* on pp. 8, 57, 68, 90, 91.

p. 61. An examination of other texts referring to cloth or garments suggests that my first reading of *uš-bar* in line 1 was correct. "8 weaver's garments" or pieces of stuff would therefore seem to be the true rendering. "First quality," however, might be implied thereby, as this suggests professional work, and not that of an apprentice or assistant.

p. 67, tablet 58, l. 10. *Namšub tarra* probably means "the incantation has been pronounced", or the like.

p. 71, ll. 1 and 2 of the translation. The ordinary meaning of "servant" for *uš* has been adopted here, as the garments may have been produced either by the servants of the king or of the weaving-house. The third and fourth *uš* may originally have indicated the looms, and if this be the case would seem to indicate rather the kind of material produced than the quality. The weight of the four garments produced by the third *uš* work out at a fraction over 2 mana and 1½ shekels, and each of those produced by the fourth *uš* contained just 2 mana. The weight of the material in the two categories is therefore so close as to make it no criterion of quality, and this is the case in other inscriptions.

p. 78. The sixth line of the tablet is probably more uncertain than is indicated in the copy—the last character but three may be .

p. 82. As *bil* means "new", *hu bil* may be rendered "fresh fish".

p. 85, l. 9. *gištaḥ-tub gidda* may mean "the double water-conduit of wood has been brought along".

p. 96. An archaic letter-tablet belonging to Dr. Arthur E. Relph implies that *u-na-a-ku* should be read as one word, with the meaning of "my lord" or the like. For the attempted translation given I substitute the following as being more probable:—

"To Dugga-mu my lord. Let Lugal-nir-gala give 10 *gur* of house-bitumen (*id* instead of *engur*). Lu-dingira(*gi*) has pronounced a decision (*garā-gar mangu*) with regard to the cattle (*gud-e-aa*) on his land (*ki-ba*)."

p. 116. In the late-Babylonian text, (5), for read .

p. 127, l. 7 of text 102. Here *guzula(l)-šadbi* ought probably to be read as Semitic, in which case it would be *Guzalū-ka-dbi-šu*, "his father's seat-carrier," or the like.

p. 129, l. 9. The characters identified as *nāru*,

are really not so doubtful as the copy implies. In l. 15 the end-character should be 𒀭, *bi*.

p. 133, text, ll. 3, 8. For *Ben-ušallim*, *Êa-bēl-ušallim* is a possible reading. The absence of the divine prefix, however, makes the transcription in the text preferable. The 3rd line of the reverse (l. 13), restored in the translation as *Ea-ephēš-ili*, may end with 𒀭 instead of 𒀭, in which case the final component would be *-usur* or *-nasir*.

pp. 138-9. As *Sagišu* in l. 7 is almost certainly miswritten, an improved reading is desirable. Perhaps, therefore, we have to regard 𒀭 as being a mistake for 𒀭, *dir*, *tir*. This would make the possible name *Satir*. Instead of *Šiššu*, his grandfather's name, *Piššu* (with 𒀭 for 𒀭) is possible.

p. 164. From Poebel's Grammatical Texts in vol. v of the *Pennsylvania University Museum Publications* (Philadelphia, 1914), pl. Iv, col. 3, l. 2, and pl. Ivi, col. 2, l. 5 from below, my original reading of *gigir* for "chariot" appears to be correct. In view of the dialectic form *mar*, *gigir* is probably for *giš-gir*, with vowel-harmony, for an original *giš-gar*, "wood of carrying," or the like.

NOTE.—A corrected list of the Colophon-dates of the Kings of Ur (Dungi to Ibe-Sin) will be found on p. 166.

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(When titles and descriptions occur, they are added.)

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 Sagama, 22, ii, 19.  
 Šakin (Semitic), 76, 15.  
 Šallum or (Nilum) (Semitic), 83, rev.  
 Šarrum-ili (Semitic), p. 23.  
 Šelibum (Semitic), viceroy of Sabum, 78.  
 Su-aneru (?), 79.  
 Šu-Dumu-zida, 16.  
 Šu-eli, *sukkal*, 42.  
 Šu-ēlitum, see Šu-ilatum.  
 Šu-ešdara, 83.  
 Šu-ilatum, *lu giš-ku*, 77 ; *ragab*, 80, rev. (twice).  
 Šu-Mami, *sukkal*, 16.  
 Sur-abba, scribe, son of Bazi, 52 and 54, seals.  
 Sur-Agara (?), *da-uš*, 66.

Sur-Bau, secretary, 20; husbandman, 22, rev. i, 2; (?), *nu-banda*, 23; scribe of cattlemen, 68; tonsure-cutter, 22, rev. i, 13; an official and a judge (?), 29 and seal; *Sur-Bauim* (?), probably a scribe, 64.

Sur-dingirra, secretary or overseer, 71.

Surdu, 2.

Sur-Dumu-zida, 87; father of Dada, the scribe, p. 29.

Sur-dun, 32; 34.

Sur-ê-babara, the Amorite, 79.

Sur-ê-dara, 78; 88.

Sur-Enlila, grain-dealer, 63; secretary and judge (?) under king Ibe-Sin, and son of Lu-dagalla, 69, seal; *lu giš-ku*, 81.

Sur-Enzu, seer, 69; no title, 27; 79; scribe, son of Lu-gištin (?), 65, seal.

Sur-Gal-alim, son of Sur-šagga, 35, 7; an official, 57; 67 (?).

Sur-gara (? a scribe), 41.

Sur-gigir, store-keeper (?), father of Lu-Šimaku, 31, text and seal.

Sur-gišbil, father of Lu-kalla, 50, seal and p. 59.

Sur-Gu[silim ?], 81, rev.

Sur-Iši-Bau, 24; 51.

Sur-kigula, 53 (purchase of a slave).

Sur-Lama, scribe, son of Uramu, 26; 34; a seer, 60, envelope; ox-tender, 22, rev. i, 8.

Sur-lugala (?), an official, 64, 6. (The first character is very doubtful—the words may be *amalugala*, “mother of the king.”)

Sur-mama, *dugab*, 21.

Sur-mega, *sukkal*, 17.

Sur-mesi, shipowner, son of Sur-sakkut, 35, 14; sheep-keeper, son of Irdugga, 66, rev. ; (no parentage), 87; king's singer, 91.

Sur (?)-nanga, *lu giš-ku*, 49, 6.

Sur-Negun, 100.

Sur-Nin-asila (?), 3.

Sur-Nin-Girsu, cattle-dealer, 36.

Sur-Nin-giš-zida, probably a scribe, son of *Lugal-uru* . . . , 64; a cattle-official, 87, 6, 13, 20; = *Sur-Nin-giš-zida*, 46.

Sur-Nin-giš-zida, son of Â-zida, 38, seal; 46 and seal.

Sur-Nin-kis, 83.

Sur-Nin-marki, 70.

Sur-Nin-muk, 41.

Sur-Nintu, *un-ila*, 22, rev. i, 19.

Sur-Nisaba, king Idi-Sin's messenger, 60.

Sur-Nungala, husbandman, 22, rev. i, 3; 55.

Sur-šagga, son of Lu-ana, 19; father of Sur-Gal-alim, 35, 7; father of Lu-Narua, 35, 23; of . . . -Bau, 37; *uru-gala*, 73; *sukkal*, 91.

Sur-šah, 19.

Sur-sakkut, father of Sur-mesi, 35, 14.

Sur-si-anna, 100.

Sur-su-galamma, 33; 55; [88].

Sur-ug-durra, probably a scribe, 64.

Sur-zikunima, 32; 86.

Šušum, agent, 22, i, 3.

Šu-uu (or Šu-šamšam), courier, 42.

T

Tâbum, p. 23, Amh. No. 108.

U

Ubarti, *ragab*, 80.

Un-ila, father of Gudea, 39.

Ura-Bau, *un-ila*, 22, rev. i, 18; a ship-owner, 35, 3.

Ura-dam, a shepherd, son of Dumi-zilugala (?), 44, seal.

Ura-mu, father of Sur-Lama, 26; ship-owner, 25, 3.

Urraa (Urrâ), 17.

Ursag (or Gutu), 10.

Uru-uru (or Šeš-šes), father of Â-zida, p. 30; father of Bazi, 46 and seal. . . . -uru, courier, 8.

Z

Zaga-mu, 1.

Zanati, *sukkal*, 91.

## DEITIES MENTIONED IN THE PERSONAL NAMES

→✚ **𒀀ଡ**, *Addu*, Hadad (Semitic).  
*Addu-bani*, Hadad creates, mentioned  
 also in Amherst 158.

Amur-*Addu*, probably Behold, Hadad.

→✚ **𒀀ග**, *Agaru* (?), the god of  
 Umma, now Jokha.

*Agara-kam*, A., planteth (?).

*Agara* (?)-*nisaga*, A., is chief.

*Lugal-Agara* (?), a king is A.

*Sur-Agara* (?), A.'s servitor.

→✚ **𒀀ଲ** →**ବ**, *Alla*.

*Sur-Alla*, Alla's servitor, Amherst, 66, 10.

→✚ →✚, *Ana* (Semitic *Anu*), the  
 god of the heavens.

*Lu-Ana*, Ana's man.

→✚ **ଆସିବାନ୍ତିରୁ**, *Azay-gi* (*Gusqi*, *Kuski*),  
 see *Kusku*.

→✚ **ଆସିବାନ୍ତିରୁ**, *Azay-nuna*.

*Lu-Azag-nuna*, Azag-nuna's man,  
 Amherst 47.

→✚ **ବାବର**, *Babbar* or *Utu*, the sun-god.  
*Babbar* (or *Utu*)-*ba-ê*, the sun-god  
 shines forth, Amherst 109.

*Babbar* (or *Utu*)-*bara*, the sun-god  
 gives light.

*Babbar-igsag*, the sun-god is chief.

*Babbara-mu* (or *Utu-mu*), my sun-god  
 (a pet-name).

*Gu-uru-te-Babbar*, Amherst 63, rev. 6.

*Lugal-Babbar* (or -*Utu*), a king is the  
 sun-god.

→✚ **ବାୟ** →**ବାନ୍ତିରୁ**, *Bau*, a name of the  
 mother-goddess.

*Bau-du-ku*.

*Gar-Bau*, Bau's creation (?), Amherst  
 15, i, 17.

*Gir-Bau*, Bau's foot (? messenger)  
 (= *Šip-Bau*), Amherst 31 and  
 Appendix.

*Enima-Bau*, Bau's word, Amherst 24,  
 31.

*Lu-Bau*, Bau's man.

*Sur-Bau*, Bau's servitor.

→✚ **ଦାମିକିନା** →**ନୁନା**, *Damgal-nuna*,  
 the great princely spouse, a name  
 of *Damikina* (*Dauké*, the consort of  
 Ea).

*Sur-Damgal-nuna*, D.'s servitor, Am-  
 herst 64, i, 14-15.

→✚ **ଦାମୁ** →**ବ**, *Damu*, a name of  
 the mother-goddess (see *Bau*).

*Sur-Damu*, Damu's servitor, Am-  
 herst 25.

→✚ **ଦିଙ୍ଗି**, *Dingira*, god in general.

*Lu-dingira*, man of God, Amherst 38,  
 ii, 13.

→✚ **ଦାଗା**, *Dugga*, see *Saggar*.

→✚ **ଦନ୍ଗି** →**ବାନ୍ତିରୁ**, *Dungi*, the deified  
 king of the dynasty of Ur, see  
 pp. 13 ff.

*Dungi-â-kalamo*, Dungi, the defence  
 of the land, Amherst 54, 2.

*Dungi-dangada*, Dungi establisheth  
 (that is, if *danga* be a nasalized  
 form of *daga*), Amherst 54, 2.

*Dungi-zi-kalama*, Dungi is the life of  
 the land, Amherst 32.

*Dungi-zi-mu*, Dungi is my life.

→✚ **ଦନ୍ତିରୁ** →**ବାନ୍ତିରୁ**, *Dun-sig-ê*,  
 apparently one of the earlier names  
 of Merodach.

*Gin-dun-sig-ê*, handmaid of *Dun-sig-ê*,  
 Amherst 54, 12.

*Sur-Dun-sig-ê*, servitor of *Dun-sig-ê*,  
 Amherst 28, 38, rev. 9.

→✚ **ଦାମୁ** →**ବାନ୍ତିରୁ** (**ଦାମୁ**), *Dumu-zi(da)*,  
 Tammuz.

*Dumu-zi-lugala*, Tammuz is king.

*Lu-Dumu-zi*, man of Tammuz.

*Šu-Dumu-zida*, aid of Tammuz.



→+                  *Kununa*, see *Ešnuna*.

→+                  *Kusku*, the god of gold.

Lugal - Kusku, a king is Kusku,  
Amherst 84, rev. 3.

→+                  *Lama*, protecting god or  
genius.

Gina-Lama, Lama's handmaid.

Sur-Lama, Lama's servitor.

→+                  *Lašakal*.

Sur-Lašakal, Lašakal's servitor, Amherst 28, 3.

→+                  *Mer*, the air-god (see Addu).

Sur-Mer, Mer's servitor.

→+                  *Mama*,              names of the mother-goddess.

Su-mami, Mami's aid.

Sur-Mama, Mama's servitor.

→+                  *Nabû* (Semitic), Nebo, the  
teacher (? of arts and crafts), god  
of writing, etc.

Nabû-namukki (?) (Semitic).

→+                  *Nanna(ra)*, Naunnaros,  
a name of the moon-god (see *Enzu*).

Nanna(ra)-zi, Nannar is life (?), Amherst 98, rev.

Ura-Nanna(ra), Nanna(ra)'s servant,  
Amherst 61, rev. 6.

→+                  *Narua*, the god  
of worked (inscribed or sculptured)  
stone.

Gina-Narua, Narua's handmaid.

Lu-Narua, Narua's man.

→+                  *Ne-gun*, a name  
of Nebo, Ninip, and Sin.

Sur-Negun, Negun's servitor.

→+                  *Nina*, the goddess of the  
Babylonian city Nina.

Azag-Nina, glorious is Nina, Amherst 104.

Sur-Nina, Nina's servitor, Amherst 21.

Ura-Nina, Nina's servant, Amherst 21.

→+                  *Nin-asila* (?),  
the god of joyous festival (?).

Sur-Nin-asila (?), servitor of N.

→+            *Nin - Girsu*,  
the lord of Girsu (the god of Lagaš).  
Lu-Nin-Girsu, Nin-Girsu's man.  
Sur-Nin-Gursu, Nin-Girsu's servitor.

→+            *Nin-giš-zida(de)*, the lord of the  
everlasting tree, apparently one  
of the deities of the Underworld  
(see *Western Asia Inscriptions*, ii,  
rev. 36).

Sur-Nin-giš-zida(de), Nin-giš-zida's  
servitor.

→+            *Nin-hursag*,  
the lady of the mountain, a name  
of the mother-goddess Aruru, Bau,  
Mama, etc.

Lu-Nin-hursag, Nin-hursag's man,  
Amherst 66.

→+            *Nin-kis*, lord of the  
host, or the like.

Sur-Nin-kis, servitor of Nin-kis.

→+            *Nin-marki*,  
probably the lord of Amurrū, the  
land of the Amorites, who had  
thirteen (or twelve) children, em-  
blematic, apparently, of the months  
of the year.

Sur-Nin-marki, Nin-marki's servitor.

→+            *Nin-muk*, per-  
haps lady of the year, the spouse of  
I-šum, the glorious sacrificer (see  
Pasaga).

Sur-Nin-muk, Nin-Muk's servitor.

→+            *Ninni* or *Innanna*, names  
of Ištar.

Lu-Ninni (or Innanna), Ištar's man.

→+            *Nin-sia*, apparently the lady of brightness, a name  
of the moon-goddess as consort of  
the sun-god.

Lu-Nin-sia, Nin-sia's man, Amherst  
49, rev. 4.

→+            *Nin-šah*, a grand  
minister of Ana, god of the heavens.  
His name is regarded as meaning  
lord of the swine.

Lu-Nin-šah, Nin-šah's man.

                       <img alt="Babylonian

## OTHER ELEMENTS IN THE PERSONAL NAMES

*abba*

Lugal-abba, the king is the elder, the patriarch, or the like, 87, 15 ; Amherst 90.

Sur-abba, the elder's servitor, 52 ; Amherst 75, 2.

*abšagga*

È-ab-šagga, the abode of the happy elder, Amherst 93.

*alima*

Lugal-alima, the king is the honoured one, 23, rev. ; Amherst 83, 6.

*ana*

Nin-ana, Ana's lord (?), 22, rev. ii, 5 ; Amherst 34, 3 ; 35, 5.

*anni*

Anni-bab-ul, Amherst 45, 7.

Lugal-anni (?), 87.

*azaga-zu*

[È]-ta-azaga-zu, thy purifying is from the temple (?), 88 rev.

*ā-zida*

Lugal-ā-zida, king of lasting power, Amherst 20, rev. ii, 4.

Nin-ā-zida, lady of lasting power, Amherst 27, 6.

*baa* or *bā*

Lu-baa, Baa's (? Bau's) man, Amherst 74, 8.

*babi*

Lu-babi, babi's (? Bau's) man, 55 rev.

*balag*

Balag-ušumgal-kalama, the lyre is the peer of all, Amherst 20, rev. ii, 4.

*bal-nizu*

Lu-bal-nizu, the seer's interpreter (?), 73.

*bal-šagga*

Lu-bal-šagga, the interpreter of luck (?), 35, rev. ; 85, rev.

*bal-šega*

Lu-bal-šega, the interpreter of luck (?), 73.

*dadaya*

Lu-dadaga, 46, rev.

*dani*

Uru-dani, or, if Semitic, Warad-dani, servant of the strong one, Amherst 50, iii, 5.

*dibbu*

Lugal-dibbu, the conquering (?) king, Amherst 47, 51 ; 52, xiv, 3.

*duba*

Lugal-duba, the king distributes largess, Amherst 49, 10.

*dudu*

Abba-dudu, the elder who goeth, or the like, Amherst 59, 3.

*dugga*

Lu-dugga, good man, Amherst 48.

*dumu*

Sur-dumu, the son's (Tammuz') servitor, Amherst, 4, 4.

*dun*

Sur-dun, the hero's servitor, 19, 32.

*durmahā*

Dugal-durmahā, the king of the sublime bond (of heaven and earth), 45, rev. ; 56, rev. ; cf. 85, 7.

*ē*

Sur-ē, servitor of the house, Amherst 2, ii.

*È-anna*

Sur-È-anna, servitor of È-anna (the temple of Ana or Anu) at Erech, Amherst 93.

*È-barbara (-laħlaħa).*

Sur-È-barbara, servitor of È-barbara (house of brilliance), 79, 10 ; Amherst 66, rev. 14 ; 49, 6.

*ē-bili*

Lu-ē-bili, man of the new temple, 73.

*Edina* (see *id Edina*)

*ē-gala*

Sur-ē-gala, servitor of the palace (? or temple), Amherst 69, i, 16 ; 30, rev.

*ēli* (Semitic)

Šu-ēli, the high assistant, or the like, 42, 7.

<i>élítum</i> (Semitic)	<i>id</i> (better <i>hid</i> ) <i>Edina</i>
Šu-élítum (or <i>ilatum</i> ?), the high assistant, or the like, 77, 80 (cf. Šu-éli, above).	Sur-id-Edina, the preserver of Eden's river, Amherst 96.
<i>Ê-ninnū</i>	<i>igi</i>
Sur - <i>Ê</i> - <i>ninnū</i> , <i>Ê</i> - <i>ninnū</i> 's servitor ( <i>Ê-ninnū</i> was a celebrated temple at Lagaš), Amherst 23 ; 112.	Lu-igi, the man who sees, or the like, 5.
<i>epin-ni</i>	<i>igi-šaga</i>
Lugal-epin-ni, lord of the irrigating-machine, or the like, Amherst 2, ii.	Lugal-igi-šaga, king of the lucky eye, Amherst 14.
<i>ešdara</i>	<i>ilatum</i> , see <i>élítum</i>
Šu-ešdara, esdara's (? Ištar's) helper, 83 ; Amherst 95.	<i>imrúa</i>
<i>eš-lilla</i>	Lugal-imrúa, 46.
Sur-eš-lilla, servitor of the house of the earth, Amherst 93.	<i>izin</i>
<i>Ê-sia</i> ( <i>Ê-dara</i> )	Amar-izin, the festival's young bull, 5 ; Amherst 2, iv.
Sur-ê-sia, 78, 6 ; Amherst 80, 3.	<i>ka-gina</i>
<i>ê-zí</i>	Lugal-ka-gina, king of the faithful word, Amherst 49, 14. (Instead of <i>ka</i> , the second element, <i>du</i> or <i>enima</i> , might be substituted.)
Ê-zí-mu, my house of life, 22, rev. ii, 3 ; Amherst 109.	<i>kala</i>
<i>galaga</i>	Lu-kala-mu, man of my strength or foundation, Amherst 39.
Gar-galaga, Amherst 49, rev. 10.	<i>kalla</i>
<i>gara</i> , see <i>menari</i>	Aa-kalla, mighty father, Amherst 45, 4.
Sur-gara, see Sur-menari.	Lu-kalla, mighty man, 25 ; 67 ; 78 ; Amherst 80, 4.
<i>gi-anna</i>	Uru-kalla, mighty protector, 7 ; 91.
Lu-gi-anna, man of heaven's (Ana's) protection, 32.	<i>kam</i>
<i>gigir</i>	Agara-kam, Agara planteth, 78, 12-13.
Sur - gigir, the (sacred) chariot's servitor, 31, rev. ; Amherst 91.	<i>kani</i>
<i>gina</i>	Lu-kani, man of my desire, or the like, 22, rev. i, 15 ; Amherst 52, ix, 29.
Lu-gina, the established man, or the like, 48 ; Amherst 86.	<i>ki-gala</i>
<i>giš-si-du</i>	Lugal-kigala, the king of the (sacred) place, 24, rev.
Sur-giš-si-du, Amherst 27, 11.	<i>ki-gula</i>
<i>gula</i>	Sur-ki-gula, protector of the great place, perhaps the burial-places, 53. (Ki-gula, or Ki-gulla, was one of the names of Dumu-zi-abzu, or Tammuz of the Underworld.)
Gar-gula (probably better Menari-gula, the great singer), Amherst 106.	<i>kisal</i>
Lu-gula, the great man, chief, or the like, Amherst 81, 4.	Sur-kisal, protector of the altar, Amherst 38, iii, 10.
<i>hengala</i>	<i>lugala</i>
Lugal-hengala, the king of abundance, or the like, Amherst 84, rev. 4.	Sur(?)-lugala, the king's servitor, 64.

<i>lu-šayga</i>	<i>ni-maha</i>
En-lu-šagga, the lord is a lucky man, Amherst 2, i.	Lugal-ni-maha, the lord supreme seer, Amherst 98.
Lugal-lu-šaga, the king is a lucky man, Amherst 93; 99.	<i>nirri</i>
	Šu-nirri, the noble's helper, or the like, Amherst 88.
<i>lu-šagšagga</i>	<i>šagga</i>
Lugal-lu-šagšaga, the king is a very lucky man, Amherst 94.	Sur-šagga, happy protector, 19; 91.
<i>ma-gula</i>	<i>šag-kuš-anna</i>
Lu-ma-gula, man of the great bark (ship), 22, rev. i, 20.	Nagir-šag-kuš-anna, steward of Ana's heart-rest (contentment), Amherst 104.
<i>mama</i>	<i>ša(g)-lu-tug</i>
Šu-mama, Mama's helper, or the like, Amherst 97, 3; 108, rev.	Lugal-ša(g)-la-tug, gracious king, lord, or the like, Amherst 1, iv.
Sur-mama, Mammu's servitor, or protector, 21; Amherst 84, 2. (See the references under <i>Mami</i> in the list containing names of gods.)	<i>šalim</i> (Semitic)
<i>me(a)</i>	Amel-šalim, man of peace, prosperity, or the like, 83. (Cf. <i>Uru-šalim</i> , the name of Jerusalem in the Tel-al-Amarna tablets.)
Lugal-me(a), king of battle, war-lord, Amherst 84, 1; 49, 7.	<i>še-illa</i>
<i>mega</i>	Sur-še-illa, guardian of the sprouting seed, or the like, Amherst 28, 1 and 8.
Sur-mega, 17, rev.	<i>sig-ê</i>
<i>melama</i>	Lugal-sig-ê, the brilliant king, Amherst 52, x, 25.
Lugal-melama, king of glory, Amherst 84, 10.	Lugal-sig-êa-mu, my brilliant king, 14; 35.
Lu-melama, glorious man, 22, ii, 25; Amherst 37, rev.	<i>Šimašgi</i>
<i>menari</i>	Lu-Šimašgi, the man of Šimašgi, Amherst 102, rev.
Sur-menari, the singer's servitor, 41, rev. ; Amherst 118.	<i>si-sa</i>
<i>mesi</i>	Lugal-si-sa, righteous king, or the like, Amherst 98.
Sur-mesi, the hero's servitor, Amherst 110.	<i>šu-el</i>
<i>nam-gu-sud</i>	Nin-šu-el, lady of the sacred hand, or the like, a priestess, Amherst 2, i.
Lugal-namgusud, exalted (proud ?) king, or the like, Amherst 2, i.	<i>šu-galamma</i>
<i>namtarra</i>	Sur-šu-gamma, protector of the glorious (?) hand, 33, rev. ; 55 rev. ; 88 ; Amherst 116.
Lu-namtarra, man of fate (? prognosticator), 26.	<i>šu-gid</i>
<i>nanga</i>	Lugal-šu-gid, the long-handed king (lord), or the like, Amherst 38, ii, 22.
Lugal-nanga, the district's (island's) lord, Amherst 52, vi, 4.	<i>temena</i>
Sur(?)nanga, the district's protector, 49.	Lugal-temena, lord of the foundation-stone (-record), Amherst 3, 2.
<i>nigin-gara</i>	Sur-temena, protector of the foundation-stone or -record, Amherst 20, i, 8.
Sur-nigin-gara, guardian of sunrise, or the like ( <i>nigin-gara</i> = <i>sit</i> Šamši), Amherst 64, i, 12; 75, rev. I.	

<i>uga-durru</i>	<i>uru</i>
Sur-uga-durra, protector of the abode of the dead (cf. <i>Tin-dir</i> , life-abode, the well-known name of Babylon), 64, rev. ; Amherst 78, 2.	Lugal-uru, king of the city, Amherst 22, ii.
<i>uraš</i>	<i>uru ki</i>
Lu-uraš, man of planting, or the like, Amherst 38, iii, 23.	Lu-Uru-ki, man of Uru, Amherst 106 ; 28, 12.
<i>urra</i>	<i>uruda</i>
Urra-pa-ur, Amherst 77, 7.	Lugal-uruda, the copper king, 75, rev.
Urra-ursag, <i>urra</i> (? Nergal) is a warrior, hero, Amherst 98.	<i>utul</i>
<i>urra-ni</i>	Ili (or Nini)-utul, my god (his god) is a herdsman, Amherst 53.
Lugal-urra-ni, the king is his founda- tion (? support), Amherst 107.	<i>zag-gi-si</i>
<i>ursag</i>	Lugal-zag-gi-si, 87, rev. ; Amherst 64, i, 20.
Lu-ursag-sig-ēa, the hero-man shines forth, Amherst 64, i, 8-9.	<i>zikumma</i>
Urra-ursag (see two entries higher).	Sur-zikumma, heaven's servitor, 32 ; 86.
	<i>zu</i>
	Šu-zu, knowing helper, or the like, Amherst 60, rev. 3.

### THE KINGS OF UR MENTIONED IN THESE INSCRIPTIONS, WITH THEIR COLOPHON-DATES

*Dungi*. 23. The year of Numušda (No. 19). 37. The ravaging of Anšan (No. 20).  
 46. The proclamation of the priest of Nannar (No. 21). 47a. The ravaging of Simuru and Lulubu (Nos. 22, 23). 49. The ravaging of Kimaš (Nos. 24, 25).  
 50. The year after the same (No. 26). 50a. The second year after the same (27). No year (No. 28).

*Bār-Sin*. 1. Accession-year (No. 29). 3. The ravaging of Urbillu (No. 30).  
 3b. The year after the same (Nos. 31, 32). 4. Year of the throne of Enlilla (Nos. 33, 34). 4a. The year after the same (No. 35). 5. Investment of priests of Anna and Nannar (Nos. 36-8). 6. Investment of priest of Innanna (No. 39). 8. Ravaging of Huhnuru (Nos. 40, 41). 9. Investment of priest of Eridu (No. 42).

*Šu-Sin*. 1. Accession (Nos. 43-5). 2b. Year after the ark Ma-dara-abzu (Nos. 46, 48). 3a. Ravaging of Simālu (Nos. 47, 49, 50). 4. Building of the western fortress (No. 51). 5. Year of the sublime inscription of Enlilla (No. 52). 6. Devastation of Zabšalu (Nos. 53-5). 7. Year of the sublime bark (Nos. 56-8). 7a. Year after the same (No. 59). 8. Year of the temple of the god of Jokha (No. 60).

*Ibe-Sin*. 1. Accession (Nos. 61-5). 2. Proclamation of the priest of Innanna (Nos. 66, 68). 2b. Year after this (No. 67). 3. Year of the investment of the great priest of Anna and Innanna (No. 69).

## SEMITIC NAMES IN THE BERENS COLLECTION

Those taken from Nos. 9 to 93 may be regarded as dating from about 2500 to 2300 B.C. Nos. 94 to 99 are of about 2000 B.C., and Nos. 101 and 102 may be of about 1800 B.C. Nos. 103-11 belong to the period Chineladanos (648 B.C.) to Darius Hystaspis (485 B.C.).

### A

Aabbaħa, 95, 2.  
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Abil-Urra, herdsman, 102, 11.  
Abum-ēdlu, 101, obv.  
Addu (Hadad), the priest of, ancestor of Itti-Nabū-balātu, son of Labaši-Marduk, 107.  
Addu-banī, 85, 17.  
Addu-idinnam, son of Appā, 102.  
Aē-iddina, "Aē has given," 108.  
Agua, a messenger, 92, rev.  
Ahati-waqrat, 102, rev. 18.  
Ahiantu, ancestor or father of Remūt-Gula, 103, rev.  
Ahi-šu-gamil, herdsman, 102, 11.  
Ahua, "my brother," 29, obv. 9; 91, rev. ; 92, obv.  
Ahu-banum, 101, obv.  
Aħjūtu ("brotherhood," probably another form of Ahjautu), ancestor of Nabū-balāt-su-iqbl, son of Bēl-uballit, 105.  
Allanu, ancestor of . . . , 103, rev.  
Amat-fli-šu-uṣur, "keep the command of his god," or "Word of his god, protect," 109.  
Amel-banī, patesi, 102, rev. 11.  
Amel-šalim, an official, 83, obv. 11.  
Aminum, 101, obv.  
Amur-Addu, a courier, 15, obv.  
Amurrum-malik, father of Nabī-ili-šu, 102, rev. 29.  
Ana-Ēa-takil, an Amorite, 94, 5; 95, 7.  
Apilia, 102, 2.  
Appā (A-ap-pa-a), father of Addu-idinnam and Ilu-dīnam-uṣib, 102, 19; cf. also rev. 21.

Arad-Urtum, scribe, son of Bēl-āħē-ēriba, descendant of a carpenter, 104.

Ardia, 106.

Arki- . . . , slave of Balātu, the sign-reader, 103.

Ašir-kittu, son of Basinnu, 105.

### B

Bakū, 109.

Balātu, the sign-reader, master of Arki- . . . , 105.

Balātu, father of Marduk-šum-ibnī, 104, obv.

Basia, son of Bēl-ušallim, descendant of Ea- . . . , 105.

Basinnu, father of Ašir-kittu, 105.

Bēl-āħē-ēriba, father of Arad-Urtum, descendant of the carpenter, 104.

Bēl-ēħē-ēriba, father of Nabū-nadin-šumi, descendant of Ēgili, 104.

Bēl-āħē-ēriba, son of Ben-ušallim, 103.

Bēl-āħē-iddina, father of . . . , 108.

Bēl-āħē-iddina, father of Bēl-kaśir, descendant of a workman, 105.

Bēl-ibnī, 106.

Bēli-īlu, "my lord is God," 9, rev.

Bēl-kaśir, son of Bēl-āħē-iddina, descendant of the workman, 105.

Bēl-uballit, father of Nabū-balāt-su-iqbl, descendant of Āħjūtu, 105.

Bēl-ušallim, father of Basia, descendant of Ēa- . . . , 105.

Bennāya, 102, 27.

Bēn-ušallim, father of Bēl-āħē-ēriba, 103.

Bilah-Enlil, 101, 5.

### D

Danaa, a messenger, 91, rev.

Dan-fli, a "rider", 80, obv.

Darius (*Da-ri-i-wuš*), 5th year, 104,  
rev. ; (*Da-ri-ia-a-wuš*) 16th year, 105,  
rev. ; (*Da-ri-ia-wuš*), 15th (probably  
better 18th) year, 106, rev. ; (*Da-ri-  
ia-a-wuš*), 30th year, 107, rev. ;  
(*Da-ri-ia-wuš*), year lost, 108, rev.  
Dumuq-Šamaš, 102, 10.

## E

Êa . . . . , ancestor of Basia, son of  
Bêl-ušallim, 105.  
Êa-nabi-šu, 102, rev. 24.  
Ê-anna-gitmalu, 102, rev. 26.  
Êa-našir, an overseer, 96, rev.  
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son of Bêl-âhê-êribâ, 104.  
Ela-garad, 80, rev. (21).  
Ê(?)-mua, 101, rev.  
Etel-bi-Bau (Êtel-pî-Bau), 96, 2.

## G

Gimil-ištar, 101, rev.  
Gugala-šadbi (or, Semitic, Gugalu-ša-  
âbi-šu), son of Pi(?)-ša-Dumuzi,  
102, 7.  
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## H

Habdu, 52, col. iii, 9.  
amel habillum, a title, 75, rev.  
Haddâ, 109.  
Hanini, an official, 21, rev. ; 63, obv.  
(perhaps not Semitic).  
Hišilum, 102, 10.

## I

Ibatum, father of Mâr-êršitum and  
Abil-Šamaš, 95.  
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Ibnî-Addu, the PA-NAM-YA, 94, obv.  
Ibnî-llu, the PA-NAM-YA (perhaps  
= Ibnî-Addu), 95, 4.  
Iddina-Bêl, son of Nidintum, de-  
scendant of Nûr-Sin, 105.  
Iddinaya, father of the scribe  
Nidintum, 105.  
Ihfatum, 102, rev. 27.  
Ikišaya, 111.  
Ikišaya, son of Nabû-ušabâ, 108.  
Ilat-ka-Ištar, 102, 15.

Îlia, ancestor of Marduk-šum(?)-ibni,  
son of Balâtu, 104, 2 ; ancestor of  
Rêmut-Nabû, son of Nabû-šadu-nu,  
105, 4-5.

Îli-habil, a slave, 102, rev. 13.

Îli-idinnam, 102, rev. 19.

Îli-ippalsa, 102, rev. 17.

Îli-kar(?)-pili, 102, rev. 13.

Îli-turam, son of Sin-Damiq, 102, 8 ;  
rev. 5.

Ilu-dinam-ušib, son of Âppâ, 102, 18.

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Imgur-Enlil, 102, 2.

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Inda, an official, 84, rev.

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## K

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date.  
Karri, the house of, 108 (cf. Strass-  
maier, *Inscr. of Darius*, 379, 48).  
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Širikti-Marduk, 103, rev.  
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## L

Labaši-Marduk, father of Itti-Nabû-  
balâtu, descendant of the priest of  
Addu, 107 ; son of Nûr-Pap-sukal,  
107.  
Lalia, son of Ahi-rêš(?)-killatum, 102,  
rev. 2.  
Libit-Ištar, 102, 1.

## M

Magal-gagadu(?), 102, rev. 25 (doubt-  
ful if a name).  
Mâr-Amurrim, 102, 22 ; rev. 17.  
Marduk-nadin-âhi, son of Nabû-âhê-  
bullî, descendant of Sin-tabnî, 107.

Marduk-našir, 102, 5.  
 Marduk-našir, a farmer (? son of Tillanu, and worshipper of king Samsu-iluna), 96, edge, and seal.  
 Marduk-šum(?)-ibnī, son of Balātu, descendant of Ilia, 104, obv.  
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 Mâr-ḥanikum, 102, rev. 22.  
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 Mašum (? or Matak), a messenger, 80, obv.  
 Matilum, 22, col. iii, 5.  
 Matim-šaw(?)ašti, 102, 24.  
 Munawirtum, son of Šili(?)-ša-ábi-šu, 102, rev. 3.  
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N

Nabi-ili-šu, son of Amurrum-malik, 102, rev. 29.  
 Nabû-áblu-iddina, son of Nabû-šarru-usur, 105.  
 Nabû-áblu-iddina, descendant of . . ., 108.  
 Nabû-âlû-bullit, father of Rêmût-Nabû, descendant of Sin-šadu-nu, 107.  
 Nabû-âlû-iddina, son of Nabû-uşur-šu, 105.  
 Nabû-âlû-uballit, father of Marduk-našir-âlû, descendant of Sin-tabnī, 107, rev. ; son of Nabû-ētir, 104.  
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 Nabû-ittannu, son of Kinâ, 105.  
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 Nabû-kain-âbli, father of Nabû-bullit-su, 105.  
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 Nabû-şum-işkun, son of Nabû-şumukîn, 107.  
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 Nabû-uşabši, son of the builder, 103.  
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## P

Pi(?)-ša-Dumuzi, father of Guzala-šadbi, 102, 7.

## R

Rabût-Sin, 99, 3.

Rêmût-Gula, son of Ahiautu, 103, rev.  
Rêmût-Gula, son of Nabû-šadu-nu, descendant of Îlia, 105.

Rêmût-Nabû, scribe, son of Nabû-âbê-bullit, descendant of Sin-šadu-nu, 107.

Rêmût-Nabû, son of Nabû-kain-šumi, descendant of the *rê'i dlpi*, 107.

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## S

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Šar-Anšan-u(?)mim, 102, rev. 4.

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Sin-dumuq, 102, 15.

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Sin-magir, 102, 20.

Sin-mandutum, the carter, 102, 23.

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## T

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## W

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## Y

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## Z

Zanati, a messenger, 91, obv.

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*Beginning lost*

. . . -bu-şallum, a viceroy, 85, rev. (? Abu-şallum).

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Ahšihamar, a doubtful reading, the first character being bungled—perhaps really Šihamar, 104, date.

Amorite woman (or women), *sal Martu*, 78 ; 88.

Amorite (*Martu*), 79 ; (*wa Martu*), 94 ; 95 ; 102, rev.

Amurrūm, the Amorite god (*dingir Mar-tu*), 104, rev. 26. See also Dûr-Amurri.

Anšan, 16 ; 20, date.

Bâb-Bitaqu, p. 140.

Bâb-ili, Babylon (*É-ki*), 105, 4, rev. (date) ; (*Tin-dirki*), 106, rev. date ; 107, ditto ; 108, ditto.

Babylon, pp. 138, 140.

Bad - Martu, 51, date (see Dûr-Amurri).

Barsip, Barzip, Borsippa, 103, 18 (date) ; 106, 9 (date) ; 107, 14 (date) ; 108, 18 (date) ; Barsipâya, the Borsippite, 109, 2.

Bit-Medium (?), 102, rev. 9.

Bit-Sin, 102, rev. 15.

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Bennaya, the Bennite, 102, 27.

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Dûr-(h)amme (Drehem), p. 81.

Dûru, 102, rev. 10.

É, Éki (*É-ki*), Babylon, 103, last line ; 105, 4. (Apparently an abbreviation of *Éridu*, and indicating Babylonia as the land of Paradise.)

É-anna, the temple at Erech, 102, rev. 5.

É-babbar, temple, p. 120.

É-nam(?)-mah(??), 100.

É-Nin-Girsu, the temple of the god of Lagaš, 51.

Ereš, an unknown site, 57.

Éridu, a city near the Persian Gulf, where grew the holy vine, 42, date. (See É, É-ki.)

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Girsu, a part of Lagaš, 47.

Girsu(?) - ziluna, 73, rev.

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Kip, a canal, 102, rev. 9.

Lagaš, 59.

lu Lagaš, the Lagašite, 37.

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lu Magan, the Magannite, 30. (Magannawe, in No. 78, is possibly the plural of this.)

Marsa (possibly the place of the fish-eaters), 70.

lu Marsa, the Marsaite, 70.

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Nipru (or Nifru), now Niffer, 24.

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 Uriwa, Ur of the Chaldees, p. 29; No. 29; dates of 47 and 55; seal of, 69.  
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 lu Uru-sagaki, man of Urusag, 60.  
 U-uru-aki, 92, 10.  
 U-uruki, 85, rev.  
 Zabšalu, country, 53-5, date.

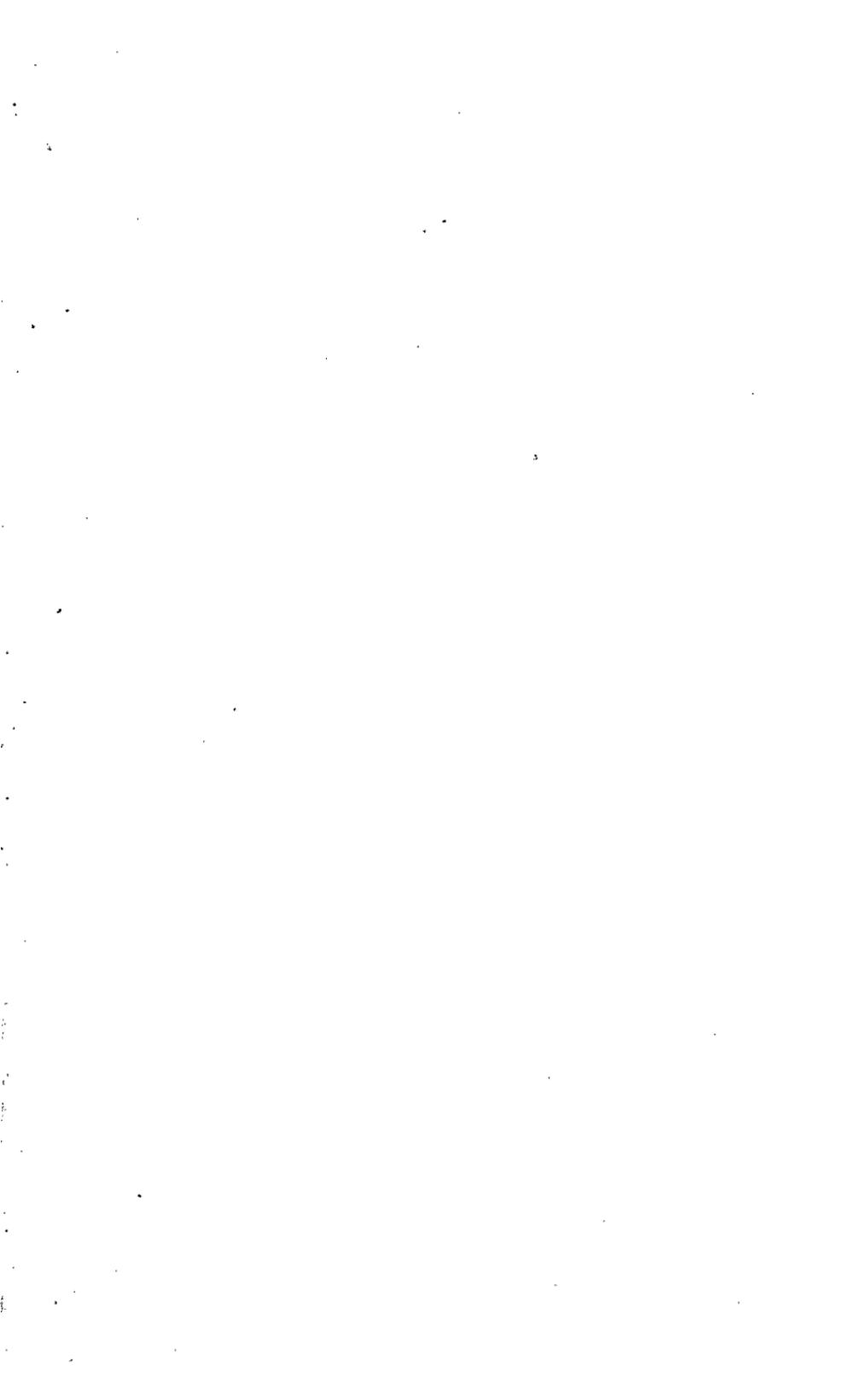
#### NAMES OF DEITIES (APART FROM THOSE IN THE PROPER NAMES)

Agara(?), the god of Umma, 60, date.  
 Amurrū (the Amorite Hadad), 102, rev. 26.  
 Ana, the Sumerian heaven-god, 36-9, dates.  
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 Dunu-zi, Tammuz, in the month-name Izin-Dumu-zi, 80.  
 Dungi, the deified king of that name, 33.  
 Enki, the god Ea, 60, 2.  
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 Gal-alim, the "older Bēl", 65.  
 Gištin-ana, the mother of Tammuz, 86.

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 Lugal(?)-turdu-gištahha, 71.  
 ma-dara-abzu, a sacred ark or boat, 48.  
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 Šamaš, 76; 99.  
 Samsu-iluna, the deified son of Hammurabi, 96, seal.  
 Zuen, Zun, the moon-god, see Enzu.

(For the deities mentioned in the proper names, see pp. 159-62.)





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